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THE
CRITICAL REVIEW:

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OR,

Annals of Literature.

BY

A SOCIETY of GENTLEMEN.

VOLUME the TENTH

——— *Nothing extenuate,*
Nor set down aught in malice. SHAKESPEAR.

Ploravere suis non respondere favorem
Speratum meritis——— HOR.



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THE
CRITICAL REVIEW.

For the Month of July, 1760.

ARTICLE I.

The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XIX.

WE now come to the history of the knights of Malta, that famous institution, so long the glory, the pride, and the admiration of Christendom, the terror of the Ottoman empire, and the scourge of infidelity. A narration so copious and explicit as ~~is~~ before us, teeming with events the most curious and important, cannot but afford entertainment, however careless the authors may have shewn themselves about that spirit and dignity of expression the subject requires, and which, one would imagine, it naturally inspires.

The volume begins with a description of the island of Malta, the ancient Melita, celebrated in the sacred writings for the hospitable reception given by its inhabitants to the shipwrecked apostle of the Gentiles. It stands in the Mediterranean Sea, about 18 leagues distant from the coast of Sicily, and 50 from Tripoly, yet ranked by Ptolemy, as well as modern geographers, among the African islands, on account of the corrupt Arabic spoken by the natives. Standing under the 36th degree of north latitude, the climate is pleasant and wholesome, but the soil thin, barren, and rocky, till improved by the extraordinary and almost incredible industry of the Maltese knights. How far the change effected by the knights has been advantageous to the island, will appear from the great difference in the number of its inhabitants. Though 60 leagues in circumference, it scarce contained, on their arrival, 12,000 souls; whereas about

the middle of the last century, they computed about 25,000 able robust men, who were obliged, at firing the signal cannon, to appear in their martial accoutrements, under their proper standards, in less than two hours. At present the inhabitants, exclusive of the knights of the order, the clergy and the officers of the inquisition, or *familiars*, are said to amount to near 60,000.

Malta contains properly but one city, divided by little bays into three parts, each having a distinct appellation. The ancient city retains the old name of Malta by the natives, called Medina. One of the divisions is called Citta-Valetta, built on a high and rocky ground, fortified with strong walls, a ditch cut out of the solid rock, and a variety of other works that render it almost impregnable. The other division takes the name of Vittoriosa, from a long siege it maintained against the Turks. To these we may add the strong castle and town of St. Angelo, standing on a rock at the mouth of the bay, almost ruined by the Turks, anno 1565, and since inhabited but by a handful of workmen belonging to the docks.

As to natural curiosities, this island has none, besides what superstition and ignorance have assigned, several absurd stories being told about St. Paul's cave. The natural curiosities deserve the reader's perusal. Besides a variety of noble buildings and gardens, described by our authors, two beautiful marble heads, in bas-relief, discovered in the year 276, have always excited the admiration of good judges. The one is inscribed to Zenobia Orientalis Domina, the other to Penthesilea, and both fixed up in the grand master's palace.

' In the church dedicated to St. Agatha, (says our historians) is a most noble statue of that female saint in white marble, placed upon the high altar, and exquisitely wrought. When the Turks laid siege to the city, the superstitious inhabitants fetched it out of the church, and placed it upon the ramparts, where the saint was exposed to the continual firing of the besiegers; and whilst she was wholly employed in protecting her votaries, and unmindful of her own safety, a random-shot came and carried off the little finger of her right hand, which obliged her afterwards to keep so good a look-out, that she received no further harm. This image is held in great veneration by all the Maltese, as the protectress of the city and island. But the greatest curiosity is the grotto of that saint under the church, and runs a great way under ground. The place hath three apertures, at which the curious are let down by ropes, furnished with flambeaux and other conveniencies: but they find it, upon their coming down into it, so full of turnings and windings, so intersected

intersected with other meanders, that they have not the courage to penetrate far into it, for fear of being bewildered and lost. What is still worse is, that the fear and terror they are in all the time hinders them from being able to make any observations, or giving any tolerable account of it; which proves such a discouragement, that few people have the curiosity or heart to go into it. They shew in their great armoury, among other curiosities, the armour, shield, &c. of some of their most famed warriors and grand masters; a cannon made of bars of iron, fastened together by a strong wire, with a very thin case of wood, and the whole covered with a thick leather, well sewed, and so curiously painted, that it looks like a real brass gun. These were at first invented for the convenience of carrying them over high rocks and mountains; but being apt to burst, or become unfit for service, have been set aside since.

The natives, men and women, dress much in the Sicilian taste, but less genteel: the women are of an ordinary stature, handsome, sprightly, and witty; shy and modest in appearance, yet wanton, lascivious, vindictive, and jealous: all wear veils, as preservatives of virtue and complexions, and persons of quality a kind of mantle, that covers them from head to foot. Those, however, who are either handsome or amorous, manage this incumbrance to great advantage, in displaying peculiar charms; and no wonder (say our authors) when they meet with so many young knights, dressed in the most gallant fashions of their respective countries, instead of that of their order; an irregularity which many of their grand masters have in vain endeavoured to suppress: and who being kept under the bonds of celibacy, are of course the more inclined to intrigue and debauchery. In the hot weather, most of the women, especially the young ones, whether of high or mean rank, wear no other cloathing than their smocks and slippers within their houses; but these are commonly so long that they come below their ancles, and some of them wrought and flowered with silk, gold, and silver, after so costly a manner as to cost 100 or 150 crowns. But when they go abroad, they throw their long veils over them, and most commonly wear their linen drawers under them. Beneath they wear a kind of white pumps, which reach up above the ancles. They take care likewise to dress their heads with variety of ornaments, some with jewels, others with trinkets, but chiefly by the plaiting and curling of their hair in various forms, and raising it much above their foreheads. But their greatest pride, when they go abroad, is to have a handsome, or even numerous, retinue of servants and women slaves attending them; and some will even go supported by them on each side,

in a stately manner, though of themselves healthy and lively enough, and generally very fruitful.

‘ The men are both stout and warlike, very sparing and moderate in their diet ; by which, and their constant labour and exercise, they live to a great age, even above 100 or 110 most commonly ; but they are extremely jealous and mistrustful, vindictive, and treacherous, and for a slight injury or affront, such as calling one rogue, or, which is worst of all, cuckold, will frequently assassinate one another. Authors say, that, upon the arrival of the order in their island, great numbers of the better sort came to meet the grand master Villiers, upon his landing, who wore long and bushy beards, and a kind of petticoat about their middle, which came down below the calf of the leg, and being wrought and stitched with cotton, would defend them from the shot of an arrow.’

In contracts of marriage no writings are used, but vows are pledged by the exchange of handkerchiefs, or some trifles, between the lovers ; after which they cohabit for some time, and then the bridegroom leads his bride round the streets, or lanes, of the village, to convince her of his politeness and confidence in her virtue. All this is allowed previous to the marriage-ceremony, and by way of trial.

Since the island came into the hands of the knights, the natives are all bred to the use of fire-arms, are regularly disciplined, and esteemed excellent soldiers. ‘ They are likewise, for the most part, good horsemen, though they make no farther use of horses than for the army, and these are bred to run with most prodigious speed, to leap over hedges and ditches with surprising ease and readiness. Of these they used to keep about 400, but probably they have much increased the number. These are reviewed at least once in six months by the grand master, or some deputy ; and the better to train both horses and riders to the martial discipline, they have races yearly in or near the city, where considerable prizes are allowed to the winners, besides their being exercised at proper seasons. But, besides which, every knight that hath four *scudi* or crowns per day, is obliged to maintain one for his own use, and at his own charge. The number of galleys which the order, or, as they affect to stile it, the religion (because they are chiefly designed for its defence, and are esteemed the bulwark of it against the Turks and Barbary pirates) furnish, is more or less, according to the exigence they are in. The number of them used to be five, till anno 1627, the grand master Paul ordered a sixth, and, anno 1652, Lascaris a seventh, to be built. These are very well and strongly built, well manned and commanded, having usually each 100 mariners

mariners and 25 knights on board ; and that which is called the Capitania, and carries the standard of the order, hath most commonly 30 knights. Besides these they have a number of galleons, and other inferior vessels, the crews of all which consist chiefly of slaves, of which they have seldom less than 2 or 3,000, whereof those who do not serve on ship-board are employed in the most laborious and lowest offices at land ; and these are so constantly bought and sold every market-day, that there is no stating the number of them. Upon the whole, whether we consider the many fortifications which have been erected from time to time, as occasion required, or the vast quantity of artillery, and other warlike ammunition, with which every one is furnished, the experience and bravery of the commanders, the good discipline and constant watch that is kept among them, joined to the advantageousness of its situation, we shall be obliged to own, that it was not without good reason that this island hath been long since distinguished by the title of Fior del Mondo, or Flower of the World. But as it is in continual danger of being surpris'd either by the Turks or Barbary pirates, so every place of consequence, especially along the coasts, hath its governor and proper garison, which keeps a constant guard, and a strict patrolle every night both on foot and on horseback ; and, upon the least appearance, give the immediate alarm by beacons set on fire on the high grounds, from which they are answered by the firing of the city guns ; so that the alarm is spread through the whole island, and every person who bears arms is got in readiness for defence, in about an hour or two, from the most considerable sea-port to the meanest and remotest village.'

The trade of Malta is inconsiderable, the island scarce producing any of the valuable articles of commerce, in more abundance than is sufficient for the consumption of the inhabitants : they, however, are well supplied in all foreign commodities, by the great number of Turkish captures made by the Maltese galleys. The knights have likewise the privilege of coining money, which chiefly consists of silver and copper of low value. The whole revenue of Malta and the island of Gosa in its neighbourhood, comes into the coffers of the grand master, who is chosen with great ceremony by the order. He holds the rank and title of a sovereign prince, next in rank to the imperial, regal, and papal dignities. Formerly the grand masters assumed no higher title in all their letters and mandates, than *the humble servant of the sacred house of the hospital of St. John of Jerusalem, and the military order of the knights of the sepulchre of our Lord*. Of late years they are address'd by the title of grand masters of

the order of St. John of Jerusalem, princes of Malta and Gosa, &c.

But the grand master assumes a state and magnificence still greater than either his revenues or titles indicate. Whether at table or at church, he always sits under a rich canopy. Knights of the highest order, or of the great cross, are alone admitted to the honour of eating with him, and they too sit upon stools to shew their subordination. He is served by twelve pages of noble families, and has his high steward, carver, taster, and cup-bearer. He cannot be deposed from his dignity without the pope's consent ; nor can disputes or controversies between him and his knights, be decided but by his holiness.

We are favoured next with an account of the origin of the order of knights, the succession of their grand masters, their several removals before they settled in Rhodes, were driven from thence by the Turks, and placed in Malta by the emperor Charles V. their constant and cruel wars with the infidels ; their laws, discipline, and a thousand other curious particulars, which it would be tedious to enumerate. Among a variety of other entertaining narrations, the following story, related by Vertot and the best historians, may furnish amusement to the reader :

‘ Among the many venomous animals that infested Rhodes, there was one of prodigious size, of an amphibious nature, which harboured in a subterraneous cavern at the end of a large morass, and had made dreadful havock among the small and large cattle, and even among the neighbouring inhabitants ; they gave it the name of dragon, but it was more probably either a crocodile or a sea-horse of the first magnitude ; and several Rhodian knights had lost their lives at different times in endeavouring to destroy it, fire-arms not being then in use, and its skin being proof against any other weapon ; upon which account the grand master had expressly forbidden making any further attempts against it, under severe penalties. They all readily obeyed, except a Provençal knight, named Deodat de Gozan, who, less regardful of the prohibition, than of the horrid depredations of the monster, resolved at all hazards to rid the island of it.

‘ That he might atchieve it the more safely, he went out several times to take a distant view of it, till the want of scales, which he observed under his belly, furnished him with an effectual plan for destroying it.

‘ He first retired to his native castle of Gozan, that he might pursue his project with greater secrecy ; and there got an effigy of the monstrous creature, made as exact in colour, shape, and size,

size, as he could, in wood and pasteboard; after which, he set about instructing two young mastiffs how to attack him at that tender part, whilst he did the same on horseback with his lance, and in his armour. This exercise he continued several months; after which he sailed back to Rhodes with them, and two of his domestics, and, without shewing himself to any one, went directly to the place, and attacked the furious beast, ordering his two servants to stand on the neighbouring hill, and, in case they saw him fall, to return home, but, if victorious, or unluckily wounded, to come to his assistance. Upon the first onset he ran with full force against it, but found his lance recoil back, without making the least impression on its skin; but, whilst he was preparing to repeat his blow, his horse, affrighted at its hissing and stench, started so suddenly back, that he would have thrown him down, had he not as dextrously dismounted, when, drawing his sword, he gave the monster a desperate wound in the softest part of the belly, out of which quickly flowed a plentiful stream of blood. His faithful dogs no sooner saw it than they seized on the place; and held it so fast, that he could not shake them off; upon which he gave the knight such a violent blow with his tail, as threw him flat on the ground, and laid his whole body upon him; so that he must have been inevitably stifled with his weight and stench, had not his two domestics come immediately to his assistance, and disengaged him from his load. They found him so spent and breathless, that they began to think him dead; but, upon throwing some water on his face, he opened his eyes, and glad was he when the first object that saluted him was the monster dead before him, which had destroyed so many of his order.

‘The news of this exploit was no sooner known, than he saw himself surrounded with vast crouds of inhabitants, and met by a great number of knights, who conducted him in a kind of triumph to the palace of the grand master; but great was his mortification here, when, instead of applause and commendations, he received a severe reprimand, and was sent to prison by him, without being permitted to speak for himself, or any one to intercede for him. A council was quickly called, in which that severe governor highly aggravated his crime, and, with his usual austerity and sternness, insisted upon his being punished with the utmost severity for his breach of obedience and discipline, which he maintained was of more dangerous consequence than all the mischief which that and many more such monsters could do. At length, with much intreaty, he was prevailed upon to content himself with degrading him, and Gozan was accordingly stripped of his cross and habit, an indignity which

he esteemed more rigorous than death. He continued some time under this disgrace; after which Villeneuve, who was of a generous temper, and an admirer of valour, having asserted his authority by that severe example, readily yielded to have him received again, and likewise bestowed many signal favours on him; whilst the people, less sparing of their praises than he, paid him the greatest honours every-where; the head of the monster was fastened on one of the gates of the city, as a trophy of Gozan's victory, which was still to be seen there in Mr. Thevenot's time; and the knights, no less grateful, sensible of this signal service, readily chose him their grand master upon the demise of Villeneuve, as we shall see in the sequel. However, even in his lifetime he bestowed several considerable commanderies upon him, and made him his lieutenant-general and bosom-counsellor; rightly concluding, that a person, who had displayed such extraordinary valour and conduct for the safety of that island, could not fail of shewing the same against any of the enemies of Christianity.'

At the death of Helion de Villeneuve the chapter met for the election of a successor, and great dissensions arose. The more religious were for choosing a master who should maintain the ancient discipline, and the rest were for a person of martial abilities, who should revive their maritime strength, strike terror in the infidels, and lead his knights to the acquisition of wealth and glory. When it came to Gozan's turn to vote, he expressed himself thus: '*Upon my entering into this assembly, I took a solemn oath not to propose any knight but such as I thought the most worthy of filling up that important post, and the most affectionate to the general good of the order; and, after having seriously considered the present state of Christendom, and the continual wars which we are bound to carry on against the infidels, the steadiness and vigour required to prevent the least remissness in our discipline, I do declare that I do not find any person better qualified for the well-governing of our order than myself.*' He then began to enumerate his former exploits, particularly that of destroying the dragon; but insisted more especially on his behaviour ever since the late grand master had made him his lieutenant-general; and concluded with addressing himself to the electors in these words: '*You have already had a proof of my government, and cannot but know what you may expect from it; I am therefore persuaded that you cannot, without doing me an injustice, refuse me your votes.*

'One may easily imagine the surprise the whole chapter was in when they heard him nominate himself; and some of them could not forbear observing what pity it was that what he had said in support of his own pretensions had not come from any other

other mouth than his own ; but the reflexion displeased the rest, and, upon an impartial comparison of his real merit with that of the other candidates, he was elected by the far greater majority, to the no small joy of the Rhodians, who looked upon him as a hero, and as their deliverer.'

After a long and glorious life he expired in the year 1552, was interred with honours suitable to his merit, and had this inscription placed on his monument, *Draconis extindor.*

Here we have a distinct journal of the siege of Rhodes, which seems unnecessary, as the reader has already seen that memorable event described in the Turkish history, to which he ought here to have been referred ; however, as some particulars omitted in the former relation are mentioned in this, it may be perused with profit.

The siege of Malta is the next curious particular that occurs, and this is so minutely related, that hardly any thing escapes the writer. Several rich captures made by the Maltese galleys, so incensed the grand seignior Soliman, that he resolved to invade the island, and extirpate the order of knights. Accordingly a fleet of 159 large galleys, with 30,000 land-forces on board, was sent on this expedition. Mustapha Basha, the favourite and confident of the sultan, an experienced officer, aged eighty-five years, haughty, cruel, and perfidious in his disposition, was appointed to the command. His landing was opposed by the grand master ; but under favour of a dark night, 3000 men got on shore, and concealing themselves among the rocks, seized on two or three patrolling parties, and made prisoner the brave La Riviere, who bid defiance to all the power of the most excruciating torture, misled Mustapha by his information, and perished under the hands of that barbarian, whose rage smothered the compassion which unfortunate heroism often excites in the most savage breast. As the grand master had, for some time, expected this visit, he made the utmost preparations for giving the infidels a warm reception. His knights were recalled from the different parts of Europe, where they were dispersed, a body of 2000 foot was raised in Italy, and all manner of stores and provisions laid up. The Turks begun their attack on Fort St. Elmo, and persuaded themselves they should carry it in two days. As the conquest of this fort was of importance to their future operations, the trenches were speedily opened, and their batteries played with fury, battering the walls with balls of eighty pounds weight, and what our authors call a basilisk, which threw stones of one hundred and sixty pounds. The terrible havock made in the garrison, obliged the commander

commander to send for a reinforcement ; and his messenger so magnified the danger in which the fort stood, and represented the situation of the garrison in such gloomy colours, that the grand master found it necessary to revive the drooping spirits of his knights by the following intended reply :

' You represent, said he to him, the castle to me, before all these commanders, as a body quite emaciated and exhausted for want of strong remedies ; I myself will go and be its physician, and, if I cannot cure you of your fear, I will at least prevent the infidels taking the advantage of it. This might look indeed as too severe a rebuke, considering the desperate situation the besieged were in from the continual fire of such a battery ; but there was a necessity of concealing it, in order to prevent the rest from being discouraged, because the safety of the whole island depended upon the lengthening of the siege, to give Don Garcia time to send the promised assistance. Having therefore drawn up a sufficient reinforcement, he put himself at their head, resolving, as he said, to defend the place, or be buried under the ruins of it ; but he was quickly surrounded with such a number of knights, who offered themselves to go in his stead, that he had nothing left to do but to make choice of such as he thought most proper for that arduous commission.

' They marched accordingly to the place with an undaunted bravery, and most of them lost their lives with the same intrepidity, and were still supplied with fresh ones, who came in droves from England, Germany, France, and other parts of Europe, with the most surprising diligence, to share in the same danger ; many of whom, instead of waiting for the Sicilian fleet to convey them thither, ventured themselves in light barks, or what other vessels they could get, whose entrance into the port Muzetto the grand master facilitated by the constant fire he made upon the enemy. One of his balls having accidentally fallen upon one of the stones that covered their trenches, a splinter gave the Turkish admiral Phiali so desperate a wound, that he was taken up for dead ; the news of which spread a universal dread through the army, and especially through the fleet. The grand master took advantage of their confusion to dispatch his nephew, with another commander, into Sicily, in order to hasten that armament, and settle a proper signal for their reception. He received soon after an express, with a promise from the viceroy, that the stipulated succour would be with him at farthest by the middle of June ; so that he was forced to throw fresh troops into the castle, in order to spin out the time.

' In the mean while the commander Medran, who had conducted the last reinforcement, made a lucky sally on the Turks when

when they were least aware of him, under the continual fire of the artillery from the fort, which threw them into such confusion, that he cut a good number of them in pieces before they could rally themselves. This occasioned a bloody and obstinate contest on both sides: unfortunately for the besieged, the wind blew so full against them, that they were quite suffocated with the smoke of the enemy's fire, which forced them to retreat. The Turks, taking the advantage of it, pursued them through it unperceived, and by that means placing themselves on their counterescarp, made a safe lodgment upon it, with their gabions, woollacks, and timber, and quickly reared a battery, and fixed their standard upon it. They had such an advantage from thence over the besieged, that scarce any of them dared to raise his head above the ramparts, but he was immediately shot by the janissaries musquetry. Their situation was become at length so desperate, that the pusillanimous Lacerta, who had once before been so severely rebuked by the grand master, was now proposing the undermining and blowing up this new battery; which advice, however, was unanimously rejected with scorn, as proceeding rather from cowardice and despair than from any desire of saving the place.'

During this bloody contest the Turks were reinforced by two strong detachments, under the command of the famous corsairs, Dragut and Uluckiali. Dragut disapproved of beginning the siege by investing this fort, but would not alter the measure, apprehending it might dispirit the troops. A fresh attack was renewed with redoubled vigour, which served only to animate the brave garrison to perform actions almost incredible. At last, while the knights were oppressed with sleep and fatigue, the enemy applied scaling ladders to the walls, broke in like a torrent, and would have carried all before them, had not the tumult alarmed the garrison, and called them to arms. Now might be seen the most obstinate conflict between courage, fighting for liberty, life, and glory, against numbers pursuing the dictates of ambition and revenge. Having disputed every inch of ground which they covered with the dead bodies of the enemy, the knights were forced to yield up the ravelin, and send to the grand master for fresh supplies. Lamiranda, a brave Sicilian knight, requests, that he may be sent to take command of the garrison of St. Elmo, whither he finds means to convey himself with a fresh reinforcement.

' In the mean time Dragut proposed the stopping the communication between the fort and the borough from which it received all its supplies, by planting a new battery at the point of the grand port; but that being thought at too great a distance
from

from the camp, and consequently liable to be seized by the besieged, unless it were defended by a greater number of troops than they could spare, Mustapha advised the suspending of it till the arrival of the bey of Algiers, who was daily expected, and would be highly pleased to be complimented with that office; the rest of the council acquiesced in the proposal. Then the basha ordered the ravelin to be raised by the help of fascines, wool-packs, and other materials, to a height above the parapet of the place, and a new battery to be planted upon it. By this means they not only gained a full view of the fort, but could prevent, by their fire, any of the Maltese soldiers from coming near the parapet. This obliged them to throw up a deep intrenchment within it, to secure their approach; but this also was quickly after destroyed by the help of a bridge, which Mustapha ordered to be thrown between the new battery and the parapet, large enough for six men to go over abreast; the planks of which he ordered to be covered with earth to a certain depth, to prevent their burning it. This new bridge opened a way for them quite to the parapet; but Lamiranda did not let them enjoy long the fruit of it; for, by the artifice of a feigned sally, he got it burnt and demolished by some of his stoutest men on that very night. The Turks, however, finished a new one by the next day, and at night got down into the ditch, where they reared up their ladders, as if they had designed to scale the ramparts, which quickly obliged the besieged to appear on the breach in crowds. This was what the Turkish general wanted, who immediately caused a most dreadful discharge of his artillery to be made upon them, which killed a much greater number of them than had been done since the beginning of the siege. The surviving knights, seeing the desperate condition the fort was reduced to, sent the commander Madran to acquaint the grand master with it, who immediately communicated it to the council. The majority agreed upon abandoning the place, which could be no longer kept but by the destruction of those remaining forces which were reserved, and would hardly prove sufficient to defend the other fortresses of the island; so that the more forces they sent into it, the greater service they did the enemy, by rendering the rest of the island still more defenceless. One might have expected that a person of the grand master's experience and sagacity would have readily yielded to such pressing motives; nevertheless, though he acknowledged them all to be just, and that he could not but bewail the fate of those who were obliged to maintain so dangerous and destructive a post, yet he still asserted, that, upon such an exigence as this, it was better to hazard the loss of some of the members than that of the whole body, assured as he was,

that.

That if the castle of St. Elmo was once yielded to the Turks, they must give up all hopes of receiving any farther assistance from Sicily, the viceroy of which had solemnly declared, that he would never hazard his master's fleet and forces in defence of the rest of the island, if that fort was once yielded to the enemy; so that the safety of the former wholly depended upon prolonging the siege of the latter, cost what it would to the order. The council having readily approved the grand master's advice, Madran was ordered to go back and acquaint them with their resolution, and their motives for it; and to exhort them, according to the duty of their profession, to defend the place to the very last. This answer was relished only by a small number of the oldest knights, who, to encourage the rest, publicly vowed to do so, or bury themselves under the ruins of it; but the far greater part of them put a much harsher construction upon the grand master's resolution, which they said was only agreed to by those, who, having no share in the danger, were the less concerned how lavish they were of other men's lives.

What still increased the general discontent was, a mine which the Turks were pushing forward under the first parapet; upon which they dispatched a letter to the grand master, signed by no less than three hundred and fifty of the order, in which they boldly declared, that if he did not send them that very night a sufficient number of barges to convey them out of the fort, in which they were sure to be all butchered, they would unanimously sally out by the next morning on the enemy, and sacrifice their lives with their swords in their hands, as the most easy as well as honourable death. The grand master, though greatly surpris'd at the desperateness of such a resolution, yet still aiming at gaining time, ordered forthwith three commissaries to pass over into the castle, under pretence of examining the condition it was in, and how long it might hold out, but, in reality to expostulate with, and reduce them to their duty. Two of these, being men of sagacity and temper, endeavoured to dispel their fears, by representing the place in a condition to hold out some days longer; but the third, named Castriot, and said to be descended from the famed Castriot, better known by the name of Scanderbeg, a man full of martial zeal, instead of soothing advice, began to rate them for their pusillanimity, alledging, that there were still several means to be used to shelter them some time longer from the enemy's artillery, and ridiculed their fears of a mine in a place that was built upon a hard rock. This language, which cast a most affronting reflection on their want of skill and courage, so exasperated them, that they proposed the retaining him against his will, to display his superior parts,

parts, and to put his own lessons in practice in defence of the place. Some of them went so far as to secure the castle-gates, to prevent his going away; which raised such a tumult in the garrison as might have been of the worst consequences, had not the commander Lamiranda caused the drums to beat to arms, and dispersed them to their respective posts.

At their return, the other two commissaries gave it as their opinion, that the place could not hold out another assault; but Castriot, persisting still in his own, offered to go himself with a few recruits, and defend it till the succours arrived from Sicily; which the grand master readily agreed to, and the bishop of Malta furnished him with a sufficient sum to raise these recruits upon the islanders; not perhaps that they depended altogether upon his superior valour or conduct, but as they saw no other way left but that of prolonging the siege. However that be, the recruits were raised instantly, and many volunteers came and offered themselves to be enlisted, not only from the country, but even some of the principal citizens expressed a more than ordinary desire to follow him. The grand master, having bestowed the highest encomiums on them, and especially on their valiant leader, sent them into the castle, and withal gave him a letter to the officers of the garrison, written in harsher terms, ordering them to resign their posts to the new-comers, and to repair out of hand to the convent, where they would be in less danger of their lives, and himself in less fear about the place. Nothing could have been thought of more mortifying than this language, nor more expressive of the greatest contempt, than the ordering them to resign the defence of such an important place to a handful of new-raised recruits. They quickly felt such pungent tokens of shame and remorse, as made them resolve to sacrifice their lives, rather than abandon their posts; and instantly went and intreated the governor to intercede with the grand master to recal his orders and his new troops; and to assure him, that they would maintain their posts to the last drop of their blood, and endeavour by the most intrepid bravery to blot out the disgrace of their former behaviour. The governor was easily persuaded to dispatch an account of this to the grand master by an able diver, for it was not possible for boats to pass from one to the other without the utmost danger. The grand master made a shew of rejecting their petition once and again with more than common scorn; but was at length prevailed upon to recal his recruits, and to entrust once more the defence of the place to them.

All this while the commander, who, as we hinted above, had been dispatched to hasten the succours from Sicily, finding the
viceroy

viceroi still tardy, had ordered the grand master's nephew, together with the commander St. Aubyn, who had been sent thither on the same errand, and had each a galley under their command, to gather up what troops they could, and to sail with all speed for Malta. They did so; but, upon their arrival, found the coasts so strongly guarded all round by Dragut's galleys, that they were forced to return to Sicily, after having tried all means in vain to get to land either at the Island of Goſa, or in some obscure creek of Malta. They were scarcely arrived at Saragoſſa, before they received fresh letters from the grand master, full of the most stinging reproaches to his nephew for his neglect and disobedience; and an intimation, that a man was unworthy of the order, unless he dared more than a common commander. Silvago was no less pressed in other letters, by the desperate condition of fort St. Elmo, to hasten the Sicilian succours, but had obtained hitherto nothing from the viceroy but pompous promises; and, when he now thought he had prevailed upon him to dispatch at least two of his galleys, with a regiment of soldiers, along with the other two which were waiting for them at Saragoſſa, he was again mortified by him through some new and shameful delays, so that every thing seemed to conspire against the relief of the place.

• Whilst the grand master and the rest of the order were waiting with the utmost impatience for the so long promised succours, they employed their thoughts and time in supplying the garrison of St. Elmo with all necessaries for sustaining the general assault they were in daily expectation of, and in inventing new means and stratagems to annoy the enemy. It was upon this occasion that some of their engineers found out a new kind of missile weapon, till then unknown, called fire-hoops, or circles, which made the most dreadful havock among them. On the other hand, the besiegers were not idle in their camp, but continued battering and cannonading the fort from the 17th of June to the 14th of July, almost without intermission; every day produced some fresh attempt of assaulting the place, whilst every thing was preparing for a general attack; to facilitate which, the 15th day was taken up in battering the wall quite down to the very rock on which it stood.

• The 16th was no sooner come, than the Turkish galleys came and ranged themselves before the castle, and fell to battering it with their whole artillery; whilst the batteries on the land side did the same with theirs, which consisted of 36 large pieces of cannon. The Turkish forces entered the ditch at the sound of their martial instruments, and, upon the signal given, mounted the breach with undaunted fury, whilst 4000 of their

infantry kept firing against the place, to keep the besieged off the breach. This did not prevent their appearing upon it with their arms, and, with an intrepidity more threatening than a bulwark, both sides came to a close engagement, in which the assailants, being annoyed by the lighted hoops before-mentioned, and great numbers set on fire by them, sent out such dismal cries, as drowned the noise of all the large and small fire-arms both of the besiegers and besieged. Whilst this dreadful onset lasted, the captains of the Turkish galleys, observing that the main force of the garrison was run to the defence of the breach, endeavoured to assault it on another side. This being perceived by the grand master, a couple of large pieces were instantly pointed against them, which at the first fire destroyed twenty of them, and put the rest to flight. The Turks, who had mounted the assault, had no better success, the boldest of their janissaries being forced to abandon their posts at the sight of the fiery hoops that were continually thrown among them; so that, after a most obstinate contest, which had lasted near six hours, the basha was obliged to sound a retreat, after having lost near 2000 of his best forces. The besieged, on their side, lost seventeen of their knights, among whom were some of the highest rank and merit, besides about 300 of their soldiers either killed or wounded.

• By this time Mustapha plainly perceived that all his efforts would prove abortive, unless he could wholly cut off the communication between the castle and borough, and thereby prevent the former from receiving any succour from the latter. We observed before, that this task had been reserved for the bey of Algiers and his troops; but, as they heard nothing about his coming, he was obliged to think of some other way. Whilst he was deliberating about it behind the trench, with his chief engineer, and the famed Dragut, the latter marched out with his usual intrepidity to reconnoitre the ground. They had not followed him far before the engineer had his head shot off by a cannon-ball from the castle of St. Angelo, which hitting afterwards against a stone, threw a piece of it against Dragut's right ear with such violence, that it cast him down flat and senseless on the ground, and set his nose, eyes, and ears, a streaming with blood. The basha, apprehensive lest his troops should be disheartened by the loss of this old and experienced commander, ordered a covering to be thrown over him, and had him conveyed into his tent; after which he came out unconcerned, as if nothing had happened, and stood on the very spot where Dragut had fallen, till he had descried a proper place where to fix a battery fit for his purpose.

‘ The fort being thus invested on all sides, and no possibility left to supply it with fresh troops, the grand master, who easily foresaw it could not hold out much longer, unless the Sicilian succours came time enough to force the enemy to raise the siege, had recourse again to the commander Longano, his resident in Sicily, who pressed the viceroy so close, not only by laying before him the desperate state St. Elmo was reduced to, and by reminding him of his frequently repeated assurances, but, what was still more cogent, informing him of the express orders he had received from the king his master to send all proper assistance to the island, he at length obtained the two long promised gallies, which had been detained till then upon several frivolous pretences, but which he now gave leave to sail with the other two commanded by St. Aubyn and the grand master’s nephew, directly for Malta. But the politic Garcia had taken care beforehand to give the command of them to one of his creatures, named Cardona, with express orders, that if fort St. Elmo was taken by the Turks, he should instantly sail homeward, without landing any forces in the island; so that this last succour proved of no use to the order, through the obsequiousness of its commander, who, under some pretence or other, only shewed himself at a distance, waiting till the loss of the fort should authorize his return into Sicily. In the mean while the grand master attempted more than once or twice to throw some fresh reinforcement into the place, there being still a great number of knights who expressed the most fervent desire to signalize themselves in its defence, or lose their lives in so glorious an attempt; but the avenues on all sides were so strongly guarded by the enemy, that all his efforts proved abortive; whilst the garrison in it, seeing nothing but death and destruction now before their eyes, unanimously agreed to sell their lives as dear as possible, and to maintain their ground to their very last breath.

‘ This resolution they kept with the most surprising bravery: the basha, taking the advantage of their distress, ordered the general attack to be renewed, which continued, after the greatest obstinacy and resistance, till night put an end to it, the Turkish general being no less prodigal of his men’s lives than the knights now were of their own, and a dreadful slaughter was made on both sides, without losing or gaining any ground. The besieged, who expected that it would be renewed the next morning, employed that short respite in dressing those that were wounded, and enabling all that could make their appearance either with sword, musket, or pike, to come the next morning on the breach, those that could not walk being carried to the place, and all resolutely bent to lose their lives upon it. We

omit mentioning their other preparations of a religious nature, such as confession, receiving the sacrament, embracing, forgiving, and praying for one another, all which were performed with that seriousness and solemnity suitable to their condition.

‘ On the next morning, accordingly, being the 23d of July, the assault was renewed with fresh vigour, and a certainty of victory. The Turks found the sorrowful remains of the garrison ready to receive them with their usual obstinacy: the fire and attack lasted four hours, by which time the assailants, having gained the top of the cavalier, and other eminences that commanded the breach, could take their aim at pleasure, and chuse whom they had a mind to kill; by which means the garrison, now dwindled to about threescore, and part of them disabled, was soon reduced to nothing by their continual fire; so that the contest may justly be said to have ended with the death of the last surviving knight. The basha then entered the fort in a kind of triumph; but when he had viewed it, and came to consider the loss which so small a place had cost him, could not forbear crying out, *What must the father cost us, seeing this little son of his has destroyed us so many thousands of lives?* And well might he, when, according to most writers, above 8000 of his best janissaries and spahis had perished before it; the thought of which raised his brutish fury to such a height, that he caused the breasts of several Christians that were expiring with their wounds to be ripped open, their hearts to be plucked out, and to be shot into the borough, whence the grand master could behold all this horrid scene of inhumanity: he likewise caused their bodies to be split cross-wise, on their backs and bellies, in derision to Christianity: some of these he caused to be hung up by their necks, hands, and feet, on the ramparts; others to be tied to planks covered with their under-garment, on which the cross of the order was fixed, and to be flung into the sea, in hopes that the tide would throw them against the foot of the castle of St. Angelo. In revenge of which barbarity, the grand master caused all the Turkish captives to be butchered, and their heads to be shot reeking hot from his artillery, into the fort. All this time the Turkish fleet was sailing into the Merza Muzetto in triumph, at the sound of their cannon, trumpets, and other martial instruments. Some of the officers went into Dragut’s tent, to inform him of the taking of the fort, but found him quite speechless, yet not so far gone, but he gave some tokens of satisfaction, and expired immediately after. The order lost in this siege, which lasted just a month, about 1300 men, among which were 130 knights, and some of them men of the highest rank and character. Among these were the noble commander Lamiranda, who

who offered himself a volunteer when the fort was reduced to great straits; the brave high baily of Negropont, who, old, lame, and decrepid, as he was, caught an old halberd in his hand, and, mixing himself among the thickest of the janissaries, killed several of them, and fought till his head was struck off by one of their officer's sabres, who instantly caused it to be stuck on the head of a lance, and planted in full sight of the borough, where the grand master and the chief of the order stood on an eminence, and, with the utmost grief and consternation, beheld the horrid havock which the enemy made among them.'

'In this manner were all the outworks defended with an intrepidity that astonished the Turks, who, at Rhodes, and upon many other occasions, had experienced the valour of the knights. After a siege of four months the Sicilian fleet arrived with 6000 veteran soldiers, 100 knights, and a great number of volunteers, eager to signalize themselves, which obliged Mustapha to destroy his works, embark his troops, and retire from Malta with the utmost precipitation. He was scarce under sail, when he received intelligence of the weakness of the reinforcement that had occasioned his consternation. A council of war was called, and an unanimous resolution taken to return; upon which 20000 men were landed, attacked by the Maltese, and totally defeated. Thus Malta was relieved, and the reputation of the knights raised to the highest pitch of glory for their perseverance, courage, and military conduct, in all which they surpassed the rest of mankind in those times.'

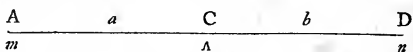
Subsequent to the history of Malta is that of the Visigoths in Spain, from the accession of Euric to that of Recared; a period which, if we mistake not, has already been related in the *Ancient Universal History*.

Next we have the destruction of the Visigoths by the Moors, with a very affecting account of the dreadful devastations committed in Spain by these barbarians: the volume concluding with a copious relation of the means by which the Christian power was revived in Asturias, and of the foundation, rise, and progress of the kingdoms of Leon and Oviedo. As the subject becomes now more interesting, we doubt not but we shall see the authors combine elegance of composition and language, with the learning, care, and labour, so perspicuous in the former parts of the work, which certainly render it greatly superior to any undertaking of the same nature, in this or any other country.

ART. II. *Philosophical Transactions, giving some Account of the present Undertakings, Studies, and Labours, of the Ingenious, in many considerable Parts of the World. Vol. LI. Part I. For the Year 1759, concluded.* 4to. Pr. 12s. Davis and Reymers.

THE few papers in pure geometry and mechanics form almost the only scientific part of our modern transactions; for as to the absurd medley of communications in natural philosophy, the prolix accounts of meteors, thunder-storms, earthquakes, lightning, comets, &c. &c. &c. they scarce deserve the name of philosophical, or, indeed, the perusal of any man who is not as much at leisure as these idle correspondents of the society. In our last Number we selected such miscellaneous papers as we imagined might prove the most beneficial and entertaining to our readers; we shall now endeavour to give the best account of the geometrical and mechanical, which the nature of the subjects, and the limits of an article will admit. The first that occurs is of a merely speculative nature, and so obscurely expressed, that we are doubtful whether we attain to the meaning of the author. Mr. Blake, the author of this paper, observes, that writers on the greatest effect possible of engines, in any given time, have only considered the case of an uniform rotation, where the power and resistance being brought to an exact balance, the former is but just sufficient to overcome the latter, and prevent a diminution of the generated motion. Mr. Blake, on the other hand, examines the case of an uniformly accelerated motion, and deduces from certain calculations, that the load to be raised for the greatest effect of a steam engine (to which he adopts his maximum) will be just half what is sufficient to balance the atmosphere, whether the brachia of the lever be equal or not; provided, however, the inertia of the materials composing the working parts of the engine be abstracted. To own the truth, this gentleman's principles, and conclusion, are equally above our comprehension; but that the reader may judge for himself, we shall quote his proposition, which, by the way, is merely hypothetical, before we offer any remarks of our own.

• A general expression for the time of a stroke in such vibratory engines, will lead us without trouble to a computation of their effects.



• Let AD be a lever, whose brachia are a and b , and supposed without weight. Let m be a power, and n a weight. Then

a ;

$a : b :: n : \frac{bn}{a}$, the balance for n at A , and $m - \frac{bn}{a}$ is the effective force at A , which multiplied by the lever a gives $ma - nb$ for the efficaciousness of that force in the angular velocity of the power and weight. Now, by the principles of mechanics, the inertia of any bodies revolving about a center is as the quantities of matter into the squares of the brachia; and in the present case, therefore, the whole inertia of m and n is as $ma^2 + nb^2$. Hence then, and because the velocity generated in a given particle of time is as the force directly and inertia inversely, we have $\frac{ma - nb}{ma^2 + nb^2}$ as the accelerating force, or the

measure of the angular velocity of the power and weight at the end of the said given particle of time. And I use the angular velocity, because the arbitrary proportions in the lengths of the brachia which may form an equilibrium will not alter the expression. But again, the times of descent by means of uniform forces, thro' a given space, are inversely as the square roots of the accelerating forces, or measures of the velocities generated in a given particle of time; and therefore $\sqrt{\frac{ma^2 + nb^2}{ma - nb}}$ is a general expression for the time of a stroke. This being had, the solution is easy; for, supposing n only to be variable, say as

$$\sqrt{\frac{ma^2 + nb^2}{ma - nb}} : n :: 1, \text{ a constant or given time} : n \sqrt{\frac{ma - nb}{ma^2 + nb^2}}$$

the effect in time 1, *ex hypoth.* the greatest effect which can possibly be produced in the said given time. Taking, then, as usual, the fluxion equal 0, we have, after a proper reduction, $2a^3m^2 -$

$$3a^2mnb + amnb^2 - 2n^2b^3 = 0, \text{ and } n = \frac{am}{b} \sqrt{\frac{a}{b} + \frac{3a-b}{4b}}$$

$$- \frac{am \times 3a-b}{4b^2}. \text{ Therefore, in these sorts of engines, when}$$

$$\text{the brachia are given, the weight : power} :: \frac{a}{b} \sqrt{\frac{a}{b} + \frac{3a-b}{4b}}$$

$$- \frac{a \times 3a-b}{4b^2} : ; \text{ and if the brachia are equal, i. e. if } a=b,$$

the weight : power :: $\sqrt{\frac{5}{4}} - \frac{1}{2} : 1$, *viz.* 0,618 : 1 nearly when the effect is a maximum. And so, in like manner, when b , m and n are given, and a is made variable, it is easy to see that, instead of the load, the best distance of the power from the fulcrum of the lever will be the result of the process; *viz.* $a : b :: n + \sqrt{n^2 + mn} : m$. But, this by the way.

In the proportion here determined, the power m is a weight, and therefore $ma - nb$, which is the generating force, being partly employed

employed to overcome the inertia of the quantity of matter m , it is not wholly taken up in giving motion to the weight n ; and the relative velocity is continually decreasing. But, on the other hand, if m be the force of a spring, as is that of our atmosphere, or if n can be uniformly accelerated any how, in repeated vibrations, that there may be no sensible diminution of the relative velocity, the whole will be exerted on the weight to be raised; *i. e.* the tension of the rope or chain, by which the power is confined to act on the weight, will always be the same as tho' the beam were at rest; and then, by expunging ma^2 out of the expression for the greatest effect, $n \sqrt{\frac{ma - nb}{ma^2 + nb^2}}$ becomes evi-

dently enlarged to $n \sqrt{\frac{ma - nb}{nb^2}}$. The consequences are these. 1st. The greatest effect of this engine when m is a spring, will always exceed the cotemporary effect where m is a weight. 2^{dly}. The proportion of the power and weight will then be $n : m :: a : 2b$, as appears by taking the fluxion of $n \sqrt{\frac{ma - nb}{nb^2}} = 0$, and reducing the equation in the manner above.'

We shall beg leave, however, to observe, that notwithstanding the weight moves with an accelerated motion at first, yet when the velocity of the power is constant and invariable, its action upon the weight decreases, while the velocity of the weight proportionably encreases; the inverse ratio of these velocities being that of the power to the weight, according to the fixed principles of mechanics. Thus the action of the steam on the piston in the boiler of a steam-engine, is to be estimated from the excess of the velocity of the fluid, we mean its expansion, above the momentum of the piston, or from their relative velocity only. Before the engine can work regularly, every bungling mechanic knows, that the action of the steam must become equal to the resistance of all the parts of the engine, an exact counterpoise be produced, and all accelerated motion destroyed, in which case, any regard 'to an uniform accelerated motion in repeated vibrations,' will be in itself ridiculous and absurd. To render this intelligible, let us take a common instance: Suppose the expansion or velocity of the steam be represented by a , and the velocity of that part of the engine on which it immediately acts, when the motion of the machine is uniform by u , then $a - u$ will denote their relative velocities. Let the weight ballancing the power of the steam, when its velocity is a , be represented by A , and let p denote the weight which would balance the force of the same steam, when its velocity was only

$a-u$ then $p : A :: a-u^2 : az$. If we regard the quantity of the weight only, abstracted from friction and all other impediments, suppose it $= q A$, and because the motion of the machine is uniform, $p = q \times A = \frac{A \times a-u^2}{a a}$. The momentum of this weight will be $q A u = \frac{A u \times a-u^2}{a a}$; *i. e.* a maximum when the fluxion of $\frac{u \times a-u^2}{a a}$ vanishes. In this case, therefore, the machine will have the greatest effect if $u = \frac{a}{3}$, or the weight

$$q A = \frac{A \times a-u^2}{a a} = \frac{4 A}{9}$$

It would be difficult to render this very clear to sciolists in mixed mathematics; but the geometri-
cian will easily comprehend our meaning; and how unnecessarily the learned Mr. Blakes has bestowed time and application, on a subject absurd even in idea, at least as far as he is intelligible to us. Perhaps, however, the censors of the society alone are culpable, for inserting what they probably did not understand; since the author honestly declares, that he communicates these reflections, only to introduce some further remarks concerning the proportions of the cylinders, before communicated to the society. As these remarks are exceedingly ingenious and important to mechanics, we shall beg leave to insert them.

‘ In all values of the brachia, with regard to their lengths, and all values of n , the expression $\sqrt{\frac{ma^2+nb^2}{ma-nb}}$ for the time of a stroke, when m is a weight, is the general expression to be used for the time. 2dly, m being considered as a spring, the time of a stroke is as $\sqrt{\frac{nb^2}{ma-nb}}$; and then if, according to what I have there directed, a be taken variable, and m the reciprocal of a , the advantages to be gained by the breadth of the cylinder can only arise from a diminution of friction, and from the matter in the beam; for, the expression $\sqrt{\frac{nb^2}{ma-nb}}$ becomes constant, and thence the strokes are isochronal. I might furthermore, proceed to examine into these advantages, more explicitly than is there done, upon the principles laid down, when m is a weight. But many particulars (such as the form of the brachia and various appendages, with their quantities of matter and centers of gyration) being wanting to perfect the theory of the construction, I shall drop the inquiry when I have made only one remark more. It is this. The shortness of the brachia di-

minishes the resistance of the engine to motion ; and, therefore, the inequality which I proposed in them was in part to avail myself of that obvious advantage, without incurring the inconvenience of enlarging the pump-bores. I say it is an obvious advantage ; for, the matter in the brachia, that the equilibrium may be preserved, being inversely as their lengths, and the resistance to motion in the direct ratio of the squares of those lengths, the resistance of the longer arm is to that of the shorter as the lengths of them directly.'

Number XVIII. is an experimental enquiry concerning the natural power of water and wind to turn mills, and other machines depending on circular motion, by Mr. Smeaton. However trite and beaten the subject of this paper may appear to practical mechanics, they will find their account in perusing it. The ingenious author has described a curious model of a machine, explanatory of the ideas he would convey, and has reduced a variety of experiments to a set of deductions and corollaries, which we heartily regret we cannot insert in such a manner as to be intelligible. His observations on the construction and effects of windmill sails, evince him to be an excellent mechanic. The following maxims will, we hope, be sufficient to satisfy the reader with regard to the truth of our assertion : they are, indeed, all we can quote of the number, without violence to the sense of our author.

' 1st. Concerning the effects of sails, according to the different velocity of the wind.

' Maxim 1. *The velocity of windmill sails, whether unloaded, or loaded so as to produce a maximum, is nearly as the velocity of the wind, their shape and position being the same.*

' Maxim 2. *The load at the maximum is nearly, but somewhat less than, as the square of the velocity of the wind, the shape and position of the sails being the same.*

' Maxim 3. *The effects of the same sails at a maximum are nearly, but somewhat less than, as the cubes of the velocity of the wind.*

' Maxim 4. *The load of the same sails at the maximum is nearly as the squares, and their effect as the cubes, of their number of turns in a given time.*

' Maxim 5. *When sails are loaded so as to produce a maximum at a given velocity, and the velocity of the wind increases, the load continuing the same ; 1stly, The increase of effect, when the increase of the velocity of the wind is small, will be nearly as the squares of those velocities : 2dly, When the velocity of the wind is double, the effects will be nearly as 10:27 $\frac{1}{2}$: But, 3dly, When the velocities compared, are more than double of that where the given load produces a maximum,*

maximum, the effects increase nearly in a simple ratio of the velocity of the wind.

‘ 2dly. Concerning the effects of sails of different magnitudes, the structure and position being similar, and the velocity of the wind the same.

‘ Maxim 6. *In sails of a similar figure and position, the number of turns in a given time will be reciprocally as the radius or length of the sail.*

‘ Maxim 7. *The load at a maximum that sails of a similar figure and position will overcome, at a given distance from the center of motion, will be as the cube of the radius.*

‘ Maxim 8. *The effect of sails of similar figure and position, are as the square of the radius.*

‘ 3dly. Concerning the velocity of the extremities of windmill sails, in respect to the velocity of the wind.

‘ Maxim 9. *The velocity of the extremities of Dutch sails, as well as of the enlarged sails, in all their usual positions when unloaded, or even loaded to a maximum, are considerably quicker than the velocity of the wind.*’

After exhibiting tables of the ratios of the velocity of the extremities of windmill sails, to the velocity of the wind; and of the absolute effect produced by a given velocity of the wind, upon sails of a given magnitude and construction, he lays down the following general proposition: ‘ That all planes, however situated, that intercept the same section of the wind, and having the same relative velocity, in regard to the wind, when reduced to the same direction, have equal powers to produce mechanical effects.’

In this imperfect manner are we forced to retail to our readers this very useful and important paper of the ingenious Mr. Smeaton, which, however, may convey some entertainment, and at least excite their curiosity to consult the original at full length.

The third and last paper, that can be called either geometrical or mechanical, is by the learned and diligent Dr. Brakenridge, to whom the society is obliged for a variety of curious scientific lucubrations. It treats of a new method of considering geometrical curves, from the sections of a solid, hitherto unnoticed by geometers. An abstract of this paper would be still less intelligible to our readers than of the former, without a number of diagrams, of which our plan will not admit.

Such

Such is the volume of the transactions of which we now take our leave, heartily recommending to the gentlemen intrusted with the publication, to usher the second part into the world in a smaller compass, should nothing more to the credit of the society offer, than what we are able to perceive in the first.

ART. III. *Encaustic : or, Count Caylus's Method of Painting in the Manner of the Ancients. To which is added a sure and easy Method for fixing of Crayons.* By J. H. Müntz. 8vo. Pr. 3s. Webley.

AS neither the author, nor any person in our language that we know of, has given us the history of this pretty modern invention, we shall beg leave to supply that defect.

In the year 1749 Mr. Bachelier, a painter of Paris, by chance discovered that wax was dissolved by spirit of turpentine ; and he was from this discovery induced to try it in painting. He made use of wax, therefore, thus dissolved, instead of oil, for mixing his colours, and painted a Zephyrus and Flora with great care, which however was sold at a trifling price, and the artist discontinued a manner which he found not attended with success.

In the mean time the count de Caylus, a man of ingenuity and taste, endeavoured to find out the method of painting in wax by burning, which Pliny, Vitruvius, and several others of the ancients have described. He caused a painter to draw the head of Minerva in the manner directed by him, with wax coloured instead of oil colours, and this met with universal approbation.

From the applause with which this essay was received, Mr. Bachelier again was resolved to reassume his former attempts ; a girl of eight years old was drawn, which was regarded as a piece of great merit ; and upon count Caylus making his method a secret, this gentleman published his own discoveries a long time before those of the count Caylus had appeared.

The count has given us not less than five different manners of painting in wax ; one of which is hardly practicable, and the other four by no means answer the ancient manner of encaustic, which should at once be conducted by colouring the wax, melting it at the fire, burning it into the wood to be painted on, and polishing the whole when finished with a clean linen cloth. Not one of the methods, I say, of the count Caylus, agreed
with

with this description left us by the ancients ; and his discoveries may therefore more properly be called his own.

The method adopted by Mr. Muntz in the work before us, though he ascribes it to the count, in fact belongs to Mr. Bachelier, who has also given us four different methods of encaustic painting. The method pursued by Mr. Muntz is the second of Mr. Bachelier, and is as described by Mr. Muntz, as follows : Stretching a clean soft linen cloth upon a straining frame, rub it on the back with wax, until a proper quantity is found to adhere ; the knots, and unevennesses of the linen, being rubbed down by a pumice-stone. When this is done take the colours the same as in oil-painting, and mixing them with water, lay them on the cloth with the most unsparing hand, and with the greatest body possible ; but as fixing them with wax is apt to deepen some colours, the best way in such a case is to try their variations from the wax upon another piece of cloth, previous to laying them on. When the whole is finished in such a manner as to please the artist, and when dry, the picture, in order to fix the colours, is then to be taken to a sea-coal fire, with the painted side towards it, at about two feet distance. As it grows warm, by gentle degrees, still bring it nearer the fire till within a foot from the grate, but never closer. When it is perceived, by the shining and colour of the painted surface, that all is perfectly absorbed, it must be removed gradually from the fire as it was advanced, and thus the picture is completed. Defects may be afterwards mended by putting wax at the back of such parts as seem wanting, and again advancing the picture to the fire.

This manner of painting Mr. Muntz assures us, is susceptible of all the boldness, freedom, and delicacy of any other whatsoever, the colours are more bright, not liable to fade or change, unaffected by damps, nor subject to fall in shivers from the canvass ; besides, the picture has not that glossy surface which prevent its being viewed in every light.

We shall not presume to determine the merits of his performance, as we have seen none of his pieces finished in this manner ; but if what he affirms be exact, and we have no reason to doubt it, this seems to be a discovery that may be very useful to painters in general, but particularly to the painters in crayons and water-colours ; for they will, by this means, have an easy expeditious method of fixing their colours.

ART. IV. *Fragments of Ancient Poetry, collected in the Highlands of Scotland, and translated from the Galic or Erse Language.*
8vo. Hamilton and Balfour.

THE public, says the translator in his preface, may depend on the following fragments as genuine remains of ancient Scottish poetry: they are, by tradition, said to be composed in an æra of the most remote antiquity, and their diction in the original, differs widely from the style of such poems as have been written in the same language two or three centuries ago. However this be, certain it is that there is an air of barbarous wildness which runs thro' the whole; the images are romantic and local, and the landscape is generally sketched with justice and propriety. The grey mist, the howling wind, the wavy heath, the solitary tree, and the frowning mountain, are images which naturally arise to a northern bard, and such are here introduced, marked with the strokes of a fine imagination.

' I sit by the mossy fountain; on the top of the hill of winds.
One tree is rustling above me. Dark waves roll over the heath.
The lake is troubled below. The deer descend from the hill.
No hunter at a distance is seen; no whistling cow-herd is nigh.
It is mid-day: but all is silent. Sad are my thoughts as I sit alone.
Didst thou but appear, O my love, a wanderer on the heath!
thy hair floating on the wind behind thee; thy bosom heaving on the sight;
thine eyes full of tears for thy friends, whom the mist of the hill had concealed!
Thee I would comfort, my love, and bring thee to thy father's house.

' But is it she that there appears, like a beam of light on the heath?
bright as the moon in autumn, as the sun in a summer-storm?—She speaks:
but how weak her voice! like the breeze in the reeds of the pool. Hark!

' Returnest thou safe from the war? Where are thy friends, my love?
I heard of thy death on the hill; I heard and mourned thee, Shilric!

' Yes, my fair, I return; but I alone of my race. Thou shalt see them no more:
their graves I raised on the plain. But why art thou on the desert hill?
why on the heath, alone?

' Alone I am, O Shilric! alone in the winter-house. With grief for thee I expired.
Shilric, I am pale in the tomb.

' She fleets, she sails away, as grey mist before the wind—and, wilt thou not stay, my love?
Stay and behold my tears! fair thou appearest, my love! fair thou wast, when alive!

' By the mossy fountain I will sit; on the top of the hill of winds.
When mid-day is silent around, converse, O my love,
with

with me! come on the wings of the gale! on the blast of the mountain, come! Let me hear thy voice, as thou passest, when mid-day is silent around.'

A justness, and yet a luxuriancy of painting may be perceived in this specimen, and a proper skill in the translator. But whether the whole of this collection should be entitled *Scottish poetry* in particular, or *Celtic* in general, is what is not so apparent. The two heroes of these poems, viz. *Fingal* and *Oscian*, his son, are universally the heroes in all the Celtic poetry yet remaining, and those countries where that original language is still preserved claim those very heroes as their countrymen. Among the Irish, for instance, *Fin*, the son of *Gaul*, whom the Highlanders call *Fingal*, and *Uisheen* his son, who is here called *Oscian*, are the principal personages in all their carrols. Now the translator is here at a loss to ascertain the æra of those pieces of poetry; but *Nennius* ascribes the age of *Fin* to be about an hundred years before the arrival of *St. Patrick* in Ireland; from whence we may gather, first, that these poems were probably originally borrowed from the Irish, and, secondly, that they are of a much later date than our translator seems to imagine.

If we compare the style of these also with the *Edda* of Iceland, we shall find the latter much more simple, and bearing the marks of greater barbarism and antiquity; yet this piece is by all acknowledged to have been composed not above eight hundred years ago. But to consider the subject merely in a critical light, there are some passages scattered through these fragments, that are truly sublime.

'Alone, on the sea-beat rock, my daughter was heard to complain. Frequent and loud were her cries; nor could her father relieve her. All night I stood on the shore, All night I heard her cries. Loud was the wind; and the rain beat hard on the side of the mountain. Before morning appeared, her voice was weak. It died away, like the evening-breeze among the grass of the rocks. Spent with grief she expired. O lay me soon by her side.

'When the storms of the mountain come; when the north lifts the waves on high; I sit by the sounding shore, and look on the fatal rock. Often by the setting moon I see the ghosts of my children. Indistinct, they walk in mournful conference together. Will none of you speak to me?—But they do not regard their father.' Again,

'Thou wert swift, O *Morar*! as a roe on the hill; terrible as a meteor of fire. Thy wrath was as the storm of December. Thy sword in battle, as lightning in the field. Thy voice was like

like a stream after rain ; like thunder on distant hills. Many fell by thy arm ; they were consumed in the flames of thy wrath.

‘ But when thou returnedst from war, how peaceful was thy brow ! Thy face was like the sun after rain ; like the moon in the silence of night ; calm as the breast of the lake when the loud wind is laid.

‘ Narrow is thy dwelling now ; dark the place of thine abode. With three steps I compass thy grave, O thou who wast so great before ! Four stones with their heads of moss are the only memorial of thee. A tree with scarce a leaf, long grass which whistles in the wind, mark to the hunter’s eye the grave of the mighty Morar.’

The boldness of the painting, and the strength of the metaphors are not peculiar to this collection alone, but to the incipient efforts of every nation whatsoever in poetry. All our complex ideas of reflection, when we examine them closely, will be found to be metaphors ; when the language is therefore forming, several metaphors are made, some of which are rejected in time, and others grow so familiar, that they no longer appear as such : thus we see, that barbarous nations are obliged to express their reflex ideas by metaphor, not from a redundancy but a want of language.

ART. V. *Remarks on the Military Operations of the English and French Armies, commanded by his Royal Highness the Duke of Cumberland, and Marshal Saxe, during the Campaign of 1747. To which are added, 1. Military Principles and Maxims drawn from the Remarks. 2. The Siege of Bergen-op-Zoom. By an Officer. 8vo. Pr. 3s. Becket.*

THE work before us was written by a French officer, present at all the operations he describes. It contains a good deal of military knowledge, and shews a readiness of wit and solidity of judgment, which may prove useful and entertaining to gentlemen skilled in the art of war. As for us, we perused it with that languor and indifference, that ever accompanies the drudgery of toiling through a subject one does not perfectly understand. Topographical descriptions, however clearly expressed in words, are at the best but dry and obscure to a common reader, when not elucidated by plans. The faintest sketch of the pencil would convey more distinct ideas than whole volumes wrote with the eloquence of Cicero. Of this the author was sensible, and for that reason annexed a map of the countries he describes ; but the translator would seem to think

think otherwise; and has therefore omitted to insert the plans and maps to which he refers the reader in every page. We are afraid that, besides this blunder, he has committed many trespasses against the purity of his mother tongue, and the sense of his original. Would the author, for instance, who seems to be a good writer, explain *hillocks* by calling them *flats*, which is a direct contradiction in terms? Would he call those ridges at Roefmeer, sometimes the *heights*, and sometimes the *flats* of Roefmeer, as if these words were perfectly synonymous? Would he talk of immense *cazemates*, that serve for *magazines* and *subterraneans*; of a fort's *souring* the *level* of a *flat*, with twenty other matters equally absurd and unintelligible?

Whatever errors the translator has introduced, the work is still valuable on account of the minute and accurate description of the battle of Lawfelt; the remarks on the conduct of the commanders; the general maxims deduced from thence, and the explicit detail of the siege of Bergen-op-Zoom. As the errors charged upon both the commanders, with respect to the movements that brought on the battle, the disposition of the armies when the engagement began, and the conduct of the generals in the action at Lawfelt, would be unintelligible, without the whole preceding description of the country, we must content ourselves with quoting the following maxims:

‘ 1. However near an army may be to the camp they intend to take, and however far the enemy’s army may be from hindering them, they ought to make no unnecessary delay, because the enemy may suddenly draw near it by forced marches.

‘ 2. Another maxim is, never to send off a detached body, unless you keep very near them, that you may be able to send a body of troops to their assistance, more considerable than that which the enemy can send to attack them, and cut off their retreat; and also have it continually in your power to know the smallest motions of the enemy, and always be apprehensive lest they steal marches. Another rule is,

‘ 3. When a general carries on an offensive war, he ought to endeavour to besiege that place which, if taken, will have the most important consequences. All his proceedings, therefore, ought to tend to that object, and not to make useless conquests, which serve only to weaken the army, and to waste time.

‘ The danger which we ran in the plain of Maestricht, on the 1st of July, shews,

‘ 4. That it ought never to be expected, that we may be able to regain by forced marches, those which we have lost by our own negligence.

‘ 3. The

‘ 5. The error of the enemy in not passing the Demer, shews, that an army upon the defensive, marching to a camp which they think themselves sure of gaining, ought nevertheless, when an opportunity offers, to engage a body of troops that happens not to be supported, because that action alone may change the defensive into offensive.

‘ 6. The fault of the enemy, in not attacking us on the 1st of July in the morning, shews, that when an army is on its march to support a detached corps; and that it is morally impossible it can be arrived, one ought not hastily to give credit to any circumstances, that may make it seem likely that the army is arrived, as the enemy believed that ours was come up, when they saw the king upon the flat. In such cases, they ought not to delay to attack the detached corps with what troops are at hand, although the rest should not be come up. It is enough that they are superior to the detachment, which ought to be briskly attacked before the rest of their army have time to come up.

7. The fault committed by the left of the allies, shews, how essential it is to know the country, and that the columns march abreast of each other. The same want of foresight and conduct, which brought the two armies together in the plain of Maeftricht, was observable in our conduct on the day of battle. We left a large body of troops and much artillery behind us useless; our design being to attack by the left and by the center, we did not fortify them; we did not cause Remst to be cannonaded, and our general, always in the opinion that the enemy would retire, makes Lawfelt be attacked by only eight battalions. After the battle was gained, we did not act a whit more prudently. On the other side, the enemy neglected to attack us in the morning, trusting to the goodness of their post, which was fortified with good villages, but ill chosen, as their army could be cut in two; and they did not in the least follow the nature of the ground in their positions. One only of their generals behaved with conduct, and by a quick and judicious motion, saved their left. To the foregoing maxims, we may add the following.

‘ 8. It is not enough, that the right and left of an army be well protected, and the center defended by good villages. It ought also to be considered, whether the retreat of each body can be well secured in case of misfortune; and whether, if the enemy penetrate in the center, as happened at Lawfelt, he may not cut the army in two.

‘ 9. The troops ought always to be placed on the ground where they may be useful, and the corps of M. d’Ann was very ill placed.

‘ 10. When

‘ 10. When an army intends to engage, it ought not, however, under pretence of securing its retreat, to leave behind a body so numerous, as was that of M. de St. Germain, because often on that body, less or more, may depend the loss or gain of the battle.

‘ 11. Most commonly, however strong a village may be, when it is attacked by a vigorous infantry, it is forced, and the troops that are behind believe themselves lost, which is a great advantage to an army that attacks.

‘ 12. When we propose to attack the enemy’s army at any point, we ought to fortify that part of our line which is opposite to it.

‘ 13. We ought never to imagine, that in an open country, however near an enemy’s army may be to a fortified place, it will think of retiring, when nothing separates it from the other army.

‘ 14. When one wants to penetrate by any point, and to attack a village, he ought to send at first a sufficient number of troops to carry it at once, and at the same time attack the troops that reinforce the said village, that do greater mischief than the troops who are inclosed in it: and before the attack, the hedges of the village ought to be beat down by cannon, especially if it is an inclosed village, which is the case with almost all those in the territory of Liege.

‘ 15. It is always better to attack than to be attacked; but when one is on the defensive, all the posts by which any opposition can be made, ought to be seized, by which the enemy’s forces will be divided; and such was Montenaken for the enemy.

‘ 16. It is of importance to know the moment when a battle is lost, and then to act without delay to facilitate the retreat, as was done by M. Ligonier, in the most prudent manner.

‘ 17. When an army is broke in the center, it is almost always beat. It is then that the greatest efforts ought to be made to augment the disorder. If both wings are not defeated, that which is not broke ought to be attacked with vigour, and its retreat cut off. When an opportunity so favourable as that of Lawfelt offers, the vigour ought to be doubled, and the smallest time lost is very precious.

‘ 18. When an enemy wants to retreat, it is always customary with them to cover it with a body of irregulars, who, on the contrary, seem to have an intention of attacking. I approve of this method.

‘ 19. In battles, certain quick well-concerted motions, are of the utmost importance, as to them is often owing the gaining of

2 whole attack. Of this kind was the motion practised by M. Ligonier, when he ordered the flank of our cavalry to be attacked.

‘ 20. The principal object of a whole body of cavalry, which marches against another body, is to make their utmost efforts to take them in flank. Which soever has the happiness to effect that motion, is certain of beating the other. It is consequently the same with squadron and squadron, which shews the advantage of small advanced guards.

‘ 21. A general officer ought always to have resolution enough to make representations to the commander in chief, and to refuse to attack, when he is morally certain he shall be beat.

‘ 22. When an army is covered by a height or curtain, the smallest body of troops appear formidable, as the six columns of the duke of Broglio appeared to the enemy.

‘ 23. When troops march to attack a village, the precaution ought always to be taken, to recommend separately to the commanders of each corps, to cause the breaches by which the troops enter to be enlarged, that those which follow may enter in order of battle, or they themselves, if they are repulsed, may retire in that manner.’

This extract, we conceive, will prove more useful and entertaining to our military readers, than if we had amused them with remarks of our own, and a critique upon the author, of which they may possibly be as indifferent judges, as we profess ourselves of the art of war.

ART. VI. *A Dissertation on Ancient Tragedy.* By Dr. Franklin.

4^{to}.

THE public has long waited with impatience for an account of the ancient drama, from a gentleman who has so happily succeeded in translating the prince of the ancient dramatic poets; and it is with pleasure we can assure our readers, their expectations will not be disappointed. However difficult it may seem, to give an air of novelty to a subject so threadbare and exhausted, the learned author of this dissertation has rendered it equally entertaining and instructive, by a more uniform, accurate, and complete history of the rise and progress of tragedy; of its object, parts, properties, and conduct; and of the character, learning, religion, politics, and other circumstances of the people before whom it was represented, than has hitherto been exhibited; unless we except the *Διδασκαλίαν*, or Institutes, that

that probably invaluable treatise of the Stagyræite, long lost to posterity. He justly observes, that, exaggerated on the one hand by the extravagant encomiums of injudicious learning, and debased on the other by the rash censures of modern petulance, the real and intrinsic merit of ancient tragedy, hath never been thoroughly known, or candidly examined. To disclose this fairly and candidly, our author begins with an account of the origin of tragedy, in which we shall endeavour to follow him, as far as is consistent with the limits assigned us in an article.

In its infancy, tragedy, like every other production of human art, was mean, feeble, and contemptible. The name alone remains to reflect any light on its original nature, and to inform us that it owed its birth to religion, as did every other species of poetry. Tragedy (*Τραγῶς ὠδή*) or the Song of the Goat, in our author's opinion, derives its name from the sacrifices of that animal, the destroyer of vines, made to Bacchus their inventor and cultivator. In process of time the rural sacrifice became a festival, and assumed all the pomp of a religious ceremony: poets were employed by the magistrates to compose hymns, or songs, for the occasion, which, from thence, were called tragedies. It was probably about this period that Thespis introduced an improvement, relieving the chorus, or band of singers, by a person who recited part of some well-known history or fable. What this actor repeated between the songs was called an episode, or additional part, consisting frequently of different adventures void of all connection. Thus the chorus, originally the whole, now degenerated into the least significant and important part of the performance. The praises of Bacchus were altogether forgot, or but slightly attended to, while the ears of the audience were open only to fables, or stories, that had the powerful charm of novelty to recommend them. Hence the proverbial saying, *ὅθεν πρὸς Διόνυσον*; this is nothing to Bacchus.

From this time to that of Æschylus all is doubt, conjecture, and obscurity. We have the names of several poets who flourished during this interval, and of some of their works; but nothing farther: It is probable they contributed but little to the culture or improvement of tragedy, which was, in a manner, new created from a rude chaos, digested into form, and moulded into beauty, by the great Æschylus. He first introduced dialogues, by the addition of a second personage, threw the whole fable into action, and restored the chorus to its ancient dignity. He improved the scenery and decorations, brought his actors into a regular and well-constructed theatre, raised his heroes on the buskin, invented the masques, and introduced splendid ha-

bits with long trains, that gave an air of dignity and majesty to the performance, superadding every grace of sentiment, diction, and action. Henceforward we see tragedy treading closely in the steps of Epic poetry. Every part of the epopée was introduced into the drama, while, at the same time, it retained several ornaments peculiar to itself; whence the admirers of the stage conclude, that perfection in tragedy is more difficult to be attained than in Epic poetry: an observation which, however, is contradicted by the experience of all ages and countries. The moderns, in particular, have produced many excellent tragedies, but only two poems, among them deserve the name of Epic. Homer may nevertheless be deemed the source and fountain of the ancient drama. ‘From him the tragedians draw the plan, construction, and conduct of their fables, and not unfrequently the fable itself; to him they applied for propriety of manners, character, sentiment, and diction.’

From this æra then, says our author, we are to consider tragedy as an elegant and noble structure, built according to the rules of art, symmetry, and proportion; where every part was in itself fair, firm, and compact, the beauty contributing to the utility, strength, and duration of the edifice. Sophocles and Euripides carefully studied the plan drawn out by Æschylus, and, by the force of genius and judgment, improved it to its highest perfection; from which time it gradually again declined to the introduction of the Roman drama.

Next our author proceeds to the different parts of ancient tragedy. He begins with remarking upon that absurd and unwarrantable division of the Greek tragedy, into acts, made by modern editors and commentators. Neither Athenæus, he observes, or any of the other of the ancient writers, who have given quotations from the Greek plays, mention the act where the several passages are to be found; nor does the word *act* once occur in that treatise of Aristotle, which gives so exact a definition of every other part of the drama; for as to the word *δραμα*, it signifies the whole performance, and, consequently, no particular part of it, though translated *act* by modern writers. Vossius calls the chorus, *Pars fabulæ post actum, vel inter actum, et actum*; and Barnes agrees with him, in assigning the use of the chorus to divide the acts; ‘though it is evident, (according to our learned author) that the business of the chorus was to prevent any such unnatural pause or vacancy in the drama, as the division into acts must necessarily produce.’ This, however, is what we do not so fully comprehend; for if the ancient tragedians never thought of dividing their pieces into acts, where could be the necessity of choruses to prevent a pause which could not possibly

sibly happen, in a series of uninterrupted dialogue. Our author farther remarks, and with great truth, that if we take the word *act*, in the sense required by the modern use of it, we shall find it in the Greek tragedies composed sometimes of a single scene, and sometimes of half a dozen; and if the songs, or intermedes of the chorus, are to determine the number of acts, the play consists not always of five, but at one time of three, at another of seven or eight acts. The *Ajax* of Sophocles, for instance, has five chorusses, which are thus unequally divided. To the first act are two, to the second one; the third has only one chorus; the fourth, one; and the fifth, none at all. The *Trachinæ* again has six; the *Electra* but three; and the *Philoctetes* but one regular song, or intermede, in the whole play. If it be granted, therefore, that wherever we meet with *Strophe* and *Antistrophe*, there only the chorus is sung, nothing can be more absurd than to make those songs dividers of the acts, when it is evident, that the chorus is sung only as occasion offered, and the circumstances of the drama required, which accounts for the irregularity of their number and situation. However, it must be acknowledged, that Horace has laid down five acts; as the exact number of different parts in a tragedy.

Nunc minor, nunc sit quinto productior actu.

But this seems to have been an innovation peculiar to the Roman theatre, and not any ways borrowed from the practice of the Greeks. Such are the sentiments of our author, in which we cannot altogether agree with him: for besides, that the Romans derived all their dramatical performances from the Greeks, nay, in a manner translated from them, we may venture to affirm from the practice of their comic writers, that the dividing into acts was not unknown to the Greeks, tho' at what period this improvement was introduced, cannot well be ascertained. The analogy is so strong among all theatrical pieces, the same propriety of character, time, and place to be preserved, that we may conclude, that what became a rule in the one could not be wholly neglected in the rest; and that the division into acts would just, for the same reasons, be introduced into tragedy as into comedy, namely, to relieve the audience.

After defining the different parts of tragedy, viz. the prologue, episode, and exode, our author proceeds to make a variety of ingenious reflections on the chorus, most of which are, however, to be met with in other critics. What he says of the verse, recitation, and music of antient tragedy, is extremely curious. Here he shews how careful the Greeks were of fitting the expression to the sentiment, the sound to the idea to be conveyed; how solicitous about the quantity of syllables; the variety

of feet, dialect, and appropriating different words to different species of poetry; but all of them occasionally used to beautify the drama. In these particulars the Greek is greatly superior to all other languages, the different dialects affording an infinite variety, and vast compass of melody. As the poet and musician were likewise united among the Greeks, their recitatives had a certain justness of expression and cadence, unknown to the moderns, and, indeed, inconsistent with the genius of modern music, so broken with divisions, variations, and repetitions, as to be altogether improper for the expression of poetry.

It is the opinion of our author, that the theatrical declamation of the ancients was composed and wrote in notes, and that the whole play, except the *commoi* and chorusses, were in a kind of recitative, like modern operas, accompanied with music throughout. As the quantity of every word, the time, duration, and rhythmus of every syllable was ascertained by the poet, little more was required in the actor than a good voice and just ear. Thus the business of a dramatic writer among the ancients, was of greater extent, required a wider circle of knowledge, and far more extensive abilities, than the present age demands or expects from him. It was necessary he should be master of every species of verse, completely skilled in music, able to direct all the evolutions, movements, or what may be called the dances of the chorus, and endowed with that exquisite sensibility of taste in the two sister arts, so seldom the gift of nature, and never to be attained by art.

We are next favoured with many curious remarks on the construction of the Greek theatre, the scenes, machines, and decorations. Our author concludes his account of the ancient masque with observing, that after all that can be said in its favour, it is scarce possible to defend the practice. The race is certainly the best index of the mind, and the passions are as forcibly expressed by the features, as by the words and gesture of the performer. What would the voice, the action, the elegant symmetry of our British *Roscus* avail, without that astonishing expression of countenance that accompanies every passion, every motion of the body, and gives him that superiority over all his cotemporaries, and, indeed, the actors of any other age or country. Our author then proceeds to ascertain the direct time when tragedy flourished in Greece; the circumstances that contributed to its rise and progress; the character, genius, and temper of the people; with a great number of other particulars, which the reader will peruse with abundance of satisfaction. We shall conclude this article with the character he has given of the three
great

great tragic writers, which will afford an agreeable specimen of his stile, taste, and manner.

‘Æschylus, (says he) is a bold, nervous, animated writer; his imagination fertile, but licentious; his judgment true, but ungoverned; his genius lively, but uncultivated; his sentiments noble and sublime, but at the same time wild, irregular, and frequently fantastic; his plots, for the most part, rude and inartificial; his scenes unconnected, and ill-placed; his language generally poignant and expressive, though in many places turgid and obscure, and even too often degenerating into fustian and bombast; his characters strongly marked, but all partaking of that wild fierceness, which is the characteristic of their author; his peculiar excellency was in raising terror and astonishment, in warm and descriptive scenes of war and slaughter: if we consider the state of the drama when he undertook to reform and improve it, we shall behold him with admiration; if we compare him with his two illustrious successors he hides his diminished head, and appears far less conspicuous: were we to draw a parallel between dramatic poetry and painting, we should perhaps stile him the *Julio Romano* of antient tragedy.

‘The Athenians erected a sumptuous monument to Sophocles, on which was engraved a swarm of bees, in allusion to the name generally given him on account of his verses, which are indeed wonderfully soft and harmonious, or, as a nobler poet even than Sophocles himself expresses it, sweeter than honey, or the honey-comb.

‘Sophocles may with great truth be called the prince of ancient dramatic poets; his fables, at least of all those tragedies now extant, are interesting and well-chosen, his plots regular and well-conducted, his sentiments elegant, noble, and sublime, his incidents natural, his diction simple, his manners and characters striking, equal and unexceptionable, his chorusses well adapted to the subject, his moral reflections pertinent and useful, and his numbers in every part to the last degree sweet and harmonious; the warmth of his imagination is so tempered by the perfection of his judgment, that his spirit however animated never wanders into licentiousness, whilst at the same time the fire of his genius seldom suffers the most uninteresting parts of his tragedy to sink into coldness and insipidity: his peculiar excellence seems to lie in the descriptive; and, exclusive of his dramatic powers, he is certainly a greater poet than either of his illustrious rivals: were I to draw a similitude of him, as I did of Æschylus, from painting, I should say that his ordonnance was so just, his figures so well grouped and contrasted, his colours so glowing and natural, all his pieces in short executed in so bold

and masterly a stile, as to wrest the palm from every other hand, and point him out as the Raphael of the ancient drama.'

'In such high esteem were the works of this poet, that many noble Athenians being taken prisoners at Syracuse, the unfortunate captives were all put to death, except those who could repeat any passages from the plays of Euripides; these men, and these alone they pardoned, caressed, treated with the utmost respect, and afterwards set them at liberty.

'Euripides, fortunately for his own character as well as for posterity, is come down to us more perfect and entire than either of his cotemporaries; his merit therefore is more easily ascertained; his fables are generally interesting, his plots frequently irregular and artificial, his characters sometimes unequal, but for the most part striking and well contrasted, his sentiments remarkably fine, just and proper, his diction soft, elegant, and persuasive; he abounds much more in moral apothegms and reflections than Æschylus or Sophocles, which, as they are not always introduced with propriety, give some of his tragedies a stiff and scholastic appearance, with which the severer critics have not failed to reproach him: it is most probable, however, that in this he complied with the taste of his age, and in obedience to the dictates of his friend and master Socrates, who, we may suppose, thought it no disgrace to this favourite poet, to deviate from the rigid rules of the drama, in order to render it more subservient to the noble purposes of piety and virtue; there is besides in his dialogue a didactic and argumentative turn, which favours strongly of the Socratic disputant, and which probably procured him the name of the philosopher of the theatre.

'It is said of Sophocles, that he painted men as they ought to be; of Euripides, that he painted them as they were; a quaint remark, which I shall leave the critics to comment and explain, only observing, that the latter is much more familiar than the former, descends much lower into private life, and consequently lets down in some measure the dignity of the buskin, which in Sophocles is always carefully supported: there are some scenes in Euripides where the ideas are so coarse, and the expression so low and vulgar, as, if translated with the utmost caution, would perhaps greatly shock the delicacy and refinement of modern manners; the feeling reader notwithstanding will be amply recompensed by that large portion of the tender and pathetic, the peculiar excellency of this poet, which is diffused throughout his works; his chorusses are remarkably beautiful and poetical, they do not, indeed, as Aristotle has observed, always naturally arise from and correspond with the incidents of the drama; this fault however his chorusses generally make
amends

amends for by the harmony of their numbers, and the many fine moral and religious sentiments which they contain.

‘Upon the whole, though Euripides had not perhaps so sublime a genius as Æschylus, or a judgment so perfect as Sophocles, he seems to have written more to the heart than either of them; and if I were to place him with the other two in the school of painters, I should be inclined, from the softness of his pencil, to call him the *Correggio* of the ancient drama.’

Such is the performance before us, in which the ingenious author has unhappily blended passion and prejudice against certain contemporary writers, who deserve well of the public, with learned observations, sensible remarks, and judicious reflections on the drama of the ancients.

ART. VII. *A Letter to the Right Honourable Sir Thomas Chitty, Knt. Lord Mayor of London: Shewing the true Causes and Reasons why so small a Number of Men has accepted of the great and extraordinary Encouragements of the late Guildhall Subscription, and pointing out a certain and most effectual Method whereby our Government may, at all times, procure a sufficient Number of Men to fight our Battles, both by Sea and Land, without any compulsive Methods, or Advance-money; and without distressing our Manufactures, or at all hindering the Cultivation of our Lands. By an English Merchant of London.* 8vo. Price 2s. 6d. Scott.

HAD this writer paid a little more attention to stile, orthography, concinnity, precision, and brevity; had he, in one word, compressed his notions into six-penny worth of tolerable English, they might be read with profit. It is pity that a gentleman, who seems capable of thinking clearly, and reflecting justly, should not be able to express his sentiments intelligibly, or of placing them in that order and point of view that alone can attract attention and insure regard. Were there not so many errors in point of grammar, we should attribute the great number of words mis-spelled to the hurry of the press, and the blunders of the compositor; but both together convince us, that the fault lies in the author, who appears to be possessed of a larger portion of understanding than of learning. The reasons he assigns for the little success of the Guildhall subscription, for enlisting men into his majesty's service, are sensible and judicious. In all countries in the world men may be compared, he says, to wool, or any other staple commodity: they will bear a price in proportion to their abundance, or scarcity. Every one, acquainted with the internal condition of these kingdoms, must

must know, that we never had a sufficient number of men to cultivate the lands, to carry on our manufactures, and at the same time to supply our fleets and armies in time of war. This is a ruinous disadvantage, under which we have laboured for some centuries past, that alone has prevented our making that considerable figure, and acquiring that degree of wealth, power, and dominion, which we otherwise might. Wealth, it is acknowledged, must be acquired by trade, and this will ever be proportioned to the number of inhabitants. The commerce of Great Britain is arrived at its *apex*, its utmost extent; and can possibly receive no addition, except by such means as increase the number of the inhabitants. Where labourers are scarce, the price of labour will be high. When wages are exorbitant, the price of manufactures must bear pace, and consequently the sale diminish in proportion as the merchandize of any nation is underfold by the merchandize of any other. Let us consider the advantages arising from our conquests, and the addition of immense countries. Many will imagine, that those vast acquisitions must render Great Britain infinitely more powerful and considerable, and her trade and navigation more extensive, by opening new markets for the exportation of her manufactures. But this kind of reasoning is false and delusive, in the opinion of our author. Hands will be wanting to improve the advantage, without which a thousand or a million of acres of land in North America, will be of no more real value than the same extent and number of acres in the grand Pacific Ocean. If there neither are hands to cultivate the ground, nor mouths to consume its produce, what can the land avail? Besides, it is not the want of foreign commodities to be manufactured at home, or of foreign markets to purchase those manufactures, that are wanting; but labourers to work at such a price, that we shall not be underfold by every nation in Europe.

Sound policy dictates, that every nation should be rendered as populous as it is possible. It is a vulgar error to suppose, that any country can be overstocked with inhabitants, or contain more than will find employment, if the people be commercial. What is the reason that land in and round the city of London is so much more valuable, than in places remote from the capital and centre of trade? Is it not solely owing to the great number of inhabitants? Suppose that half the inhabitants of the city of London, and its jurisdiction, were removed into the Highlands of Scotland, what would then become of the lands and houses? You will probably answer, they would fall one half of their present value; but this is a mistake: they would really fall more than three fourths, as half the houses
would

would have no inhabitants, and the remaining, that were occupied, would sink in value, from the facility of procuring empty houses. Why, pursues our author, do so many millions of acres remain uncultivated in England, but that hands are wanting, and the price of labour so high? What is the reason why our woollen manufacture has not yet attained the utmost degree of perfection, but the deficiency of hands, and the exorbitant wages required by labourers? How comes it to pass, that there is not that order, regularity, and subordination maintained among the manufacturing poor of this as of other countries; that our poor are in their morals more loose, dissolute, and abandoned; that we daily hear of combinations among journeymen in manufacturing towns to extort exorbitant wages, without ever becoming richer; nay, on the contrary, growing more idle, drunken, and debauched, in proportion to the increased wages? All this is owing to a scarcity of hands. The premiums given to soldiers and seamen are higher than was ever known. With respect to navigation in particular, we give fifty-five shillings and three pounds per month to a common sailor on board a merchantman; whereas the Swedes, Danes, Dutch, and even the French, pay scarce a third of that price. This our author attributes to the scarcity of hands, though we cannot help taking into the account the abundance of money, and particularly of that imaginary wealth which consists in paper-credit, bank-notes, and India-bonds. To remedy these evils, a general naturalization must be granted, and the industrious of all nations and religions not only permitted, but invited by rewards and encouragements to settle among us. He then instances the conduct of that wise prince Edward III. whose indulgence to foreigners of all sects and religions laid the foundation of our woollen and silk manufactures. He instances the example of Holland, raised from a barren spot, gained out of the sea, to a powerful rich commonwealth, merely by the liberty of conscience afforded, and the protection shewn to Jews, Armenians, and even industrious convicts. He shews the unhappy consequences to France of the violence offered to the Protestants in the reign of Lewis XIV. and the still greater advantage that might have accrued to Great Britain, had she rightly improved that fair opportunity of advancing her manufactures, by increasing the number of her people. He obviates the supposed dangers that would result to the established religion; and that weak argument, that we deprive the natives of bread by giving encouragement to foreigners. In a word, he demonstrates, that the difficulty of obtaining recruits, of increasing our trade, of cultivating our lands, of lowering the price of our manufactures, are all owing to the narrow spirit and ignorant zeal, which de-

prives

prives the nation of multitudes of diligent, ingenious, foreign artists and labourers, who, in course of time, would, by inter-marriages and long residence, become faithful and useful subjects.

To dismiss the article, we are of opinion, that had this pamphlet been put into the hands of any person capable of retrenching, and judiciously lopping off the exuberances, it contains matter enough to deserve well of the public, and procure a place among the best political productions of the season.

In the appendix we find an apology for the Jews, or rather an answer to all the pamphlets wrote against that people, while the naturalization-bill was depending; but this our limits will not permit us to give an account of, though it contains some arguments that merit attention.

ART. VIII. *A candid Historical Account of the Hospital for the Reception of exposed and deserted young Children; representing the present Plan of it as productive of many Evils, and not adapted to the Genius and Happiness of this Nation. Shewing, on the other hand, the great Importance of the Establishment, if put under proper Regulations, as the most effectual Means of preserving the Lives of a great Number of such Infants as have usually perished within the Bills of Mortality. With a Proposal for carrying a new Design into Execution. To which is added, a Letter from a Country Gentleman to a Governor of the Hospital: Containing many Observations relating to Foundlings born, educated, or employed in the Country; collected from real Facts: With his Opinion concerning the Amendments necessary.* 8vo. Pr. 2s. 6d. Woodfall.

FEW writers are actuated by the same motives as the benevolent author of this performance. Universal good-will and philanthropy seem alone the spurs to his industry, while vanity, ambition, and avarice, are the secret springs of action in other men. The Magdalene, the Asylum, the Marine Society, and now the Foundling Hospital, have each of them employed his thoughts, in a manner that reflects credit on his humanity and public spirit. We cannot, therefore, but regard with tenderness the blemishes of the writer, while we admire the virtues of the man, and bestow our applause where perhaps the severity of criticism might require censure. In the first chapter we meet with an account of the origin of the Foundling Hospital, a scheme first projected in the year 1739, by Mr. Coram, and supported by the generous subscriptions of a great number of ladies of the first quality. The royal charter for the hospital bears

bears date the 17th of October this year: the duke of Bedford was nominated president in the charter; lord viscount Beauchamp, and other persons of distinction, vice-presidents. A variety of hints for establishing the charity were collected from the regulations of foreign hospitals, and an act of parliament was passed the following sessions for confirming and enlarging the powers granted by his majesty to the governors and guardians of the hospital, to enable them to execute the good purposes of the charter. The object of this charity was as pleasing as it was new, and the zeal of individuals ran high in proportion to its novelty. Vast subscriptions were daily received: the hospital and chapel were built, and these adorned by the masterly works of several ingenious artists, who cheerfully contributed their assistance to protect the most innocent, weak, and helpless part of the human species. This happened in the year 1741; but it was not before the year 1756 that the parliament took the charity under its immediate protection. It was then resolved in the house of commons, that, to render the institution of lasting and general utility, all the children which should be offered, under a certain age, were to be received; and, to render it more generally useful and efficacious, that proper places, in all the different counties and districts of the kingdom, should be opened for the reception of exposed and deserted children. Our author seems to think, that before this period the institution was insufficient to answer the intention, and now the parliament rendered the plan too extensive. Ten thousand pounds were voted for the support of the hospital, and all children not exceeding two months old ordered to be received. In the space of a month four hundred and twenty-five children were presented; and the parliament, perceiving the insufficiency of the aid granted, voted, the ensuing sessions, thirty thousand pounds more, and extended the age of the children to six months. In consequence five thousand six hundred and eighteen were received in the space of eighteen months, out of which number two thousand three hundred and eleven died, or at the rate of forty-one in every hundred. Few of these children exceeded the age of six months, and most of them were newly born: whence our author very justly concludes, that it is not poverty altogether, so much as an indifference about their offspring, that induces people to send their children to the Foundling Hospital; for it appears, that after they have kept them a little time, and felt the joys of paternal affection, they are not easily prevailed on to part with them at all.

It was now perceived, that the carrying children from the country to the Foundling Hospital was become a sort of traffic,
by

by connivance between parish-officers and certain vagrants, who undertook, for a small reward, to ease them of the burthen of poor infants. The institution was, however, considered by parliament as of too serious and important a nature to receive prejudice from such rumours. Accordingly the sum of forty thousand pounds was granted for the year 1758; and again, fifty thousand pounds for the following year, which it was supposed would be sufficient for the support of five thousand eight hundred and twenty-five children then alive, and for four thousand two hundred which it was presumed would be received in the year 1759. So large a grant was an irrefragable proof of the tenderness of the legislature; but it appeared extraordinary to some persons, that, after money was voted for the reception of children from all parts of the kingdom, it should immediately after be resolved, "That the appointing places in the several counties, ridings, or divisions in the kingdom, for the first reception of exposed and deserted children, will be attended with many evil consequences; and that the sending children from the country to the hospital for exposed and deserted young children in London, is attended with many evil consequences, and ought to be prevented." These resolutions indicated a design of procuring a law to restrain extending the plan of the hospital too far; a law which our author seems to think necessary, though he couches his sentiments in such a manner as renders it almost impossible to discover his real meaning. We have, indeed, with the utmost difficulty, made this short abstract of the progress of the hospital from his historical narrative; which is fraught with so many obscure reflections, so many shrewd half-born inuendoes, as really render Mr. H. a very hard and difficult author, upon the most easy and familiar subjects.

We are next favoured with "Reasons against the present plan of the hospital, respecting secrecy, supposed murders of infants, idleness, and calculations of expence compared with that created by the children of the poor under their own parents in the country." Here we believe a number of arguments are urged against the present plan of the hospital, though we cannot positively affirm that to be the author's meaning, so mysteriously has he treated the subject. Then follow objections to the present plan, drawn from the consideration of our common liberty, and the duties of filial piety and parental love; arguments to prove that profitable marriages are not encouraged and promoted by the Foundling institution; reflections on illegitimacy: and some reasons, shewing the improbability of improving the manners of the common people, or of lowering the poor's rate, by such an institution. But lest the argument

ment produced against the present plan of the hospital, might be urged against the institution upon any footing, he urges a variety of reasons for supporting it upon a limited plan, confined wholly to the capital, as the only expedient to prevent abuses disgraceful to humanity and a civilized people. For this reason our author proposes the following plan of an hospital, which we quote for the satisfaction of our readers.

‘ Article I. That the hospital be called the Orphans Hospital, and that the children received into it be denominated orphans.

Article II. The overseers and masters of the workhouse, of every parish within the bills of mortality, respectively, shall have liberty to send all the infants who are brought to them for that purpose, or such as are found deserted, to the hospital in Lambs-conduit-fields, on the conditions hereafter mentioned; the parties making such discovery of themselves, as is necessary to do justice and promote the end and design of the public.

Article III. That the several objects of the hospital be reduced to these four;

1st. Legitimate infants of very poor people, born within the bills of mortality, who, by their sickness, or having a numerous family, cannot maintain all their children.

2^d. Illegitimate infants, born as above, of parents, whose poverty, or other circumstances, disqualify them to take care of their infants.

3^d. Real orphans, born as above, or such whose parents are run away, whether legitimate or illegitimate.

4th. Infants found deserted, being left in the streets, or other places, within the bills of mortality.

Article IV. The method of delivering infants to the hospital shall be through the hands of one of the overseers and the master of the workhouse of each parish respectively.

Article V. That the age of children to be received into the hospital do not exceed twelve months: but if three of the overseers, together with the master of the workhouse, of the parish to which the child belongs, recommend any child as worthy the compassion of the governors of the hospital, the parents being notoriously poor, wicked, dead, or run away, the committee for the Foundling Hospital to be left as judges in such cases; and if the child does not exceed the age of eighteen months, the said committee of the hospital to have the liberty of receiving such child, with condition that the overseers shall enter into an obligation to take it again into their custody at the age

of four years, to be then educated and maintained, and in due time to be 'prenticed out by the said overseers, if it should be so required by the said committee of the hospital.

Article VI. That the overseers and masters of the work-houses, in their respective parishes within the bills of mortality, may send all such infant poor to the hospital, as are found to answer the account given of them, by the parties who bring them (being agreeable to the conditions herein contained), the said overseers and masters observing certain rules.

Article VII. The parties bringing the child to the overseer and master of the workhouse, shall be admitted, the same as if the father or mother brought it; provided that upon enquiry of what is set forth, concerning the child's place of birth, age, and parentage, &c. be found true, as usual in such cases.

Article VIII. That the father or mother, or other parties bringing the child to the hospital, shall be there acquainted, by a printed paper, of the reasons of taking the certificate and attestation already mentioned, namely, that it is done with a view to their more easily tracing out their children, in case they should incline to act the part of good parents, which they may be therein exhorted to do; and if they are in a capacity to nourish and rear them up, that, after the age of four years, they may receive them at the trifling charge of five shillings; the said paper also to contain the other conditions, as herein set forth.

Article IX. That the father or mother of the child, or other person deputed by them, producing the receipt given by the hospital for the child, or other satisfactory evidence from the overseers of the parish, that they have a title to demand the child, and giving satisfactory security in the sum of forty pounds, that the child shall not be burthensome to any parish, in such case the child shall be restored to them at any time, upon their paying forty shillings only, otherwise not till the child shall exceed the age of four years, as hereafter mentioned.

Article X. That any person applying any fourth month of the year, and producing the receipt of the child, and paying one shilling at the hospital, shall be informed if their child is alive or dead. And also when application is made for the reclaiming a child, the party paying one shilling, shall be immediately informed if the child is alive or dead; in order to prevent any further trouble, if the child is dead.

Article XI. That all persons, having a right of reclaiming a child, as mentioned in article the ninth, as soon as the said child is past the age of four years, the same may be restored to them under the following conditions, viz. The petition made for the child so reclaimed, (without any security given) shall lie one month; after which time (the child appearing to be alive) the party returning to the hospital, and confirming the same, the child shall be immediately sent for, and a time shall be appointed for restoring the same, the party paying only the sum of five shillings.

Article XII. That a register be kept of all the children sent to the hospital by each parish respectively, the hospital also keeping a register of the children received from each parish (to be done, both by the hospital and parishes, in a form prescribed); the same to be compared every six months, and the children who are dead, shall be accordingly marked as dead, in a column prepared, in all the register books, for that purpose.

Article XIII. The overseer and master of the workhouse, respectively, may, at all times, inform persons inquiring, what children were alive or dead, at the close of the former six months, they paying six pence each."

To conclude, we perceive in this performance of Mr. H—'s, a humane benevolent mind, solicitous about the happiness of his fellow-creatures, and earnest to render himself useful to society. We can likewise perceive in it the same spirit that dictated the *Eight Day's Journey from Portsmouth*; a fondness for abstracted reasoning, mysterious reflections, and philosophizing upon the most frivolous and trite occurrences.

ART. IX. *The Parliamentary or Constitutional History of England; being a faithful Account of all the most remarkable Transactions in Parliament, from the earliest Times to the Restoration of K. Charles II. Collected from the Records, the Journals of both Houses, original Manuscripts, scarce Speeches, and Tracts; all compared with the several contemporary Writers, and connected, throughout, with the History of the Times. By several Hands. Vol. XXII. From the Disturbances in October 1659, to the Restoration of the King, and an Adjournment of the Convention Parliament in September 1660. 8vo. Pr. 6s. Sandby.*

THIS volume teems with such variety of curious occurrences, as renders an abstract impossible in the compass of an article. No period of the English history is more interesting

ing than the eve of the restoration: so many changes in the government, so many contending interests, such a variety of jarring schemes and projects, so much hypocrisy, cant, fanaticism and cunning, a military legislature, a preaching army, and an infatuated people, all conspire to distinguish this epoch from every other, and mark it as the most extraordinary that occurs in the annals of human nature. The army having, in the year 1659, usurped the sovereign authority, and reduced the power of the commons to a state of annihilation, begun their government with constituting what they termed a committee of safety, consisting of twenty-three persons, of whom Whitlocke was one. Circular letters were sent to each of the persons nominated to this trust, in the following form:

“Upon consideration of the present posture of affairs of this commonwealth, the general council of officers of the army have thought fit to appoint a committee of safety, for the preservation of the peace, and management of the present government thereof; as also for the preparing of a form of a future government for these nations, upon the foundation of a commonwealth, or free state: and yourself being one of the persons nominated for that purpose, we do, by their direction, hereby give you notice thereof, and desire you to repair to-morrow morning, at ten o'clock, to the Horse-Chamber in Whitehall, in order to the service aforesaid. We rest

Your faithful friends and servants.”

The first business transacted by the committee of safety was to publish a declaration from the army, containing the grounds and reasons of their proceedings; and then to appoint a sub-committee, to consider of a republican plan of government for the three nations. While these matters were in agitation, the army was alarmed by letters from general Monke in Scotland, expressing his resentment at the constraint put on the parliament, and the usurpation of the army, and threatening to use all his force in restoring the authority of the former. No answer was given to these letters; but Lambert was immediately dispatched to take the command of the forces in the north, with orders closely to watch Monke's motions. In the mean time Fleetwood, Whitlocke, and Desborough, endeavoured to keep the city of London in temper, and prevent the common council's being influenced by the letters they just received from Scotland. Here we find three very curious speeches made by these gentlemen, which strongly mark the character of the times. We shall give the lord Desborough's as a specimen.

“I was unwilling to speak any thing, so much having been spoken by those honourable persons; but somewhat I must speak in

in relation to what was hinted, and touching the commands of the committee of safety : a great sense there is upon the committee of the difficulties this nation struggles under, which are the greater, because the common enemy is in forwardness to a birth, and bringing-forth. It is the duty of all men, as Christians and as Englishmen, to value peace the greatest of outward enjoyments ; what I said may be looked upon as strange, from one brought up for several years in martial affairs ; it being conceived of us, as of some in the beginning of these troubles, that they feared nothing more than that the wars would end too soon ; it was the wickedness of those men that had such principles, rather to gratify filthy lusts in their hearts, than for any good to the commonwealth.

“ I hope I may say of the generality of the officers intrusted in this nation, that there is no outward thing more desired by them, than to live to see those blessed foundations laid, so as to secure the civil and spiritual rights of this nation ; nor is there any greater dread in them thereof, (notwithstanding that bloodshed and expence they have undergone) than that they shall not see a settlement ; yet we hope in God, in despite of the cunning of men, we shall see such a blessed peace, as the inhabitants of this nation may bless his name.

“ There is none ignorant that there are not wanting men, who, on various accounts, make it their business to hinder this so good a work ; and their design is to oppose or interrupt a work the providence of God is carrying on, to accomplish their designs.

“ It is a mercy, whatever others judge, God hath borne us witness, that we have not falsified that trust which hath been reposed in our hands. Our difficulties have been such, that the wealth of the city should not hire us to undergo them a year longer ; but we may say, we are not without a misrepresentation.

“ Some say we are setting up sectaries, this party and that party ; but if we have guile in our hearts, and have not a love to the godly people of this nation, yea, to all the people, God will find us out. God hath blessed some of us with a spirit of integrity, and there is nothing upon our hearts but the good of the whole.

“ There is a two-fold party in this commonwealth, whom God hath again and again made bow down before his people, yet are still labouring to heighten their spirits ; we have not made them slaves, (which in some places is practised in the like case) nor is it upon our spirits so to do ; yet I think it our duty not to suffer them to give laws to us, if God gives us leave to

prevent it; and though we have it not in our hearts to do any thing to distinguish, yet we are resolved never to put our hands under the feet of those we have vanquished.

“Some say we shall not have settlement till the old family comes in, which if it should enter into any of our hearts, we should be like the dog returning to his vomit, and the sow to her wallowing in the mire.

“Many, by the actings of the army, by a forcible providence they have been put upon, may think we go about to do something unworthy to this nation. This army hath been blessed seventeen years wonderfully, we have not gone about to make ourselves great, or masters of what is our neighbours, but that which the power in being hath allowed us.

“Some give out as if we were returning to a single person, and intended to debase magistracy, and trample down ministry; but God will bear us witness to the contrary: the truth of it is, we are so far from undervaluing of a government, that we always thought a bad one with peace, better than none at all.

“If peace be a great and choice blessing to be valued by all, we desire that you, with us, will take care to preserve it; we come not to court you, but only to let you know we have no design it; it was no prepared business: that of dissolving the parliament, we hope that God stood by us in it, notwithstanding there hath been many gloomy days since. The strength of an army is the unity of it, and it will be your safety and advantage to keep unity; a city divided cannot stand: you will not want assistance from the army, if interruptions come in this place, whatever calamities may be elsewhere, they will not be so great here. Your interest as Christians, your religion, your estates, are great engagements to preserve peace.

“The desire of the army is to preserve the peace; if you go about, or others countenanced by you, to disturb it, an inconvenience may fall upon you; but our desire is, you would not sling dirt on the army; but as you see the issue of their actions, so to judge of them. Many opinions may run touching our dark actions in the late alteration and disturbance. As to the first, it is evident that they had no design of their own: and in the last, if they would have complied with a few men to set them up, they needed not to have wanted respect. It is said it was only to keep eight or nine in their places; it is very well known some of us have laboured an opportunity to be quit of our commands; now it is my desire that you would follow after peace, and meddle not with affairs beyond your spheres; follow peace and holiness, and the God of peace will bless you.”

Next

Next we have Monk's proceedings in Scotland, his march to England, the restoration of the parliament, the proceedings of the house, a curious conference between Fleetwood and Whitlock, about inviting the king to England, Monke's letters to the parliament and city of London, votes in favour of general Monke and admiral Lawfon, with a view to keep the army and fleet under their command in good humour, Monke's arrival in London, with his speech to the parliament, an address to parliament from the sectaries in the city, a letter from Monke, dated at Whitehall, to the parliament, testifying his implicit obedience to the house, a proclamation by the parliament against Lambert, with other entertaining particulars. The following declaration from Monke to the parliament deserves to be quoted.

“ It appears unto me, by what I have heard from you and the whole nation, that the peace and happy settlement of these bleeding nations, next under God, lyeth in your hands. And when I consider that wisdom, piety, and self-denial, which I have reason to be confident lodgeth in you; and how great a share of the nation's sufferings will fall upon you, in case the Lord deny us now a settlement, I am in very good hopes there will be found in you all such melting bowels towards these poor nations, and towards one another, that you will become healers and makers-up of all its woful breaches. And that such an opportunity may clearly appear to be in your hands, I thought good to assure you, and that in the presence of God, that I have nothing before my eyes but God's glory, and the settlement of these nations upon commonwealth foundations: in pursuit whereof I shall think nothing too dear; and, for my own particular, I shall throw myself down at your feet, to be any thing or nothing in order to these great ends.

“ As to the way of future settlement, far be it from me to impose any thing; I desire you may be in perfect freedom; only give me leave to mind you, that the old foundations are, by God's providence, so broken, that, in the eye of reason, they cannot be restored, but upon the ruin of the people of these nations, that have engaged for their rights in defence of the parliament, and the great and main ends of the covenant, for uniting and making the Lord's name one in the three nations. And also the liberty of the people's representatives in parliament will certainly be lost; for if the people find that, after so long and bloody a war against the king for breaking in upon their liberties, yet at last he must be taken in again, it will be out of question, and is most manifest, he may for the future govern by his will, dispose of parliaments and parliament-men as he pleaseth, and yet the people will never more rise for their assistance.

“ And as to the interests of this famous city, (which hath been, in all ages, the bulwark of parliaments, and unto whom I am, for their great affection, so deeply engaged) certainly it must lie in a commonwealth ; that government only being capable to make them, through the Lord’s blessing, the metropolis and bank of trade for all Christendom, whereunto God and nature hath fitted them above all others.

“ And as to a government in the church, the want whereof hath been no small cause of these nations distractions, it is most manifest, that, if it be monarchical in the state, the church must follow, and prelacy must be brought in ; which these nations, I know, cannot bear, and against which they have so solemnly sworn : and indeed moderate, not rigid, Presbyterian government, with a sufficient liberty for consciences truly tender, appears at present to be the most indifferent and acceptable way to the church’s settlement.

“ The main thing that seems to lie in the way is the interest of the lords, even of those lords who have shewed themselves noble indeed, by joining with the people ; and, in defence of those just rights, have adventured their dearest blood and large estates. To that I shall only say, That though the state of these nations be such as cannot bear their sitting in a distinct house, yet certainly the wisdom of parliament will find out such hereditary marks of honour for them, as may make them more noble in after-ages.

“ Gentlemen, upon the whole matter, the best result that I can make at present for the peace of these nations, will be, in my opinion, that you forthwith go to sit together in parliament, in order,

1. “ To the settling the conduct of the armies of the three nations in that manner as they may be serviceable to the peace and safety of them, and not to its own and the nation’s ruin by faction and division.

“ 2. To the providing sufficient maintenance for them ; that is, for the forces by land, and for the navy by sea, and all the arrears of both, and other contingencies of the government.

“ 3. To the appointing a council of state, with authority to settle the civil government and judicatories in Scotland and Ireland, and to take care for the issuing of writs for the summoning a parliament of these three nations united, to meet at Westminster the twentieth day of April next, with such qualifications as may secure the public cause we are all engaged in, and, according to such distributions as were used in the year 1654 : which parliament, so called, may meet and act in freedom, for
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the more full establishing of this commonwealth without a king, single person, or house of lords.

“ 4. To a legal dissolution of this parliament, to make way for succession of parliaments.

“ And, in order to these good ends, the guards will not only willingly admit you, but faithfully, both myself and every the officers under my command; and, I believe, the officers and soldiers of the three nations will spend their blood for you and successive parliaments.

“ If your conjunction be directed to this end, you may part honourably, having made a fair step to the settlement of these nations, by making a way for successive parliaments.

“ But I must needs say, that if any different counsels should be taken, which I have no reason to fear, these nations would presently be thrown back into force and violence, and all hopes of this much-desired establishment be buried in disorder; which the Lord, in his great mercy, I hope, will prevent: and so God speed you well together, and unite your hearts for the preservation of peace, and settlement of these nations to his own glory, and yours and all our comforts.”

Then follow the journals of both houses for the year 1660, several declarations and letters from the king at Breda, to the parliament, city of London, and general Monke. The following anecdote from Dr. Price, with our authors reflections, may not be unacceptable to our readers, as they clearly set forth the artful conduct of general Monke.

“ During the recess of the house of commons, the general and Sir John Grenville consulted together about the delivery of his message, letters, &c. from his majesty to both houses. That which was superscribed to the general, to be by him communicated to the army and council of state, was, by his appointment, delivered to him at the door of the council-chamber, where Grenville attended, and into which, as colonel Birch, one of the members of it, was entering, Grenville requested him (but unknown) that he might speak with my lord-general; who, upon Birch's intimation, came to the door, and there, in the sight of his guards attending, received Grenville's letters, but not with much regard either to his person or his business; of which the general seemed to understand somewhat by the seal, and asked him if he would stay there till he had his answer, otherwise his guards should secure him, commanding them to look to him. So his excellency produceth his letters to the council of state, Grenville is sent for in, and Birch protested that he nei-

ther knew the gentleman nor his business. The lord-president of the council examined Grenville from whence those letters came, whose they were, and how he came by them, (for as yet they were not opened) he told the president that the king, his master, gave him them with his own hands at Breda : so the opening of them was deferred till the parliament sat. Grenville was to have been sent into custody, but the general was his bail, who said he knew the gentleman, (being his near kinsman) and would take his parole to appear before the parliament."

' It is easy to see by this quotation from the reverend author, which we have given verbatim, that the general had thought it his interest to carry on the delusion to the last. But now, he adds, the Monke's hood was to be taken off, and the general was to declare his attachment to the king and royal family in full parliament. How far this chicanery was commendable we shall not determine ; 'tis plain he gained his point quite thro' by the deepest dissimulation, and waded thro' some very dirty ways to come at it. But, if we may believe our reverend writer, his master designed to have played a nobler game, if this he was acting should be circumvented. For, on Lambert's escape, and his taking the field, he sent for Sir John Grenville, and told him, ' That if colonel Ingoldsby was beaten, and the army went over to follow Lambert, he was resolved then to put off his disguise, declare the king's commission, own it for the authority by which he acted, and commission the royal party into arms in all places throughout England, Scotland, and Ireland : wherefore he required Sir John to attend him, and receive orders from him for his majesty's service.'

Without troubling the reader with further extracts, or a recital of the contents of the volume, we will satisfy ourselves with assuring him, that he will here find the most satisfactory account of the state of the nation for some months preceding the restoration, and of the means by which that happy event was effected, that has hitherto appeared. A vast collection of original papers, to which former writers had no access, have been carefully consulted, and the whole digested and compiled with such accuracy, as renders the *Parliamentary History* a valuable acquisition to the Republic of Letters, and gives us room to wish, that the learned authors will continue their labours, so useful to the public, and advantageous to their own reputation.

ART. X. *The Voice of Peace: or, Considerations upon the Invitation of the Kings of Great Britain and Prussia for holding a Congress. Together with a Plan of Pacification. In six Letters. By the Secretary to the Spanish Embassy at the Hague. 3vo. Pr.*
1s. Kearsly.

WHETHER this little performance properly belongs to the author to whom it is attributed by the English editor, we cannot pretend to determine; confident we are, however, that none of the belligerent powers will have reason to complain, that the writer has disclosed the mysteries of the cabinet, and exposed those secrets upon which depended his fortune in the war, and prospect of some advantage in the negotiations for a peace. He speaks indeed decisively, arrogates to himself the penetration of a Machiavel, explains the views, designs, interests, resources, and actual strength of the several powers engaged in the present war; he writes prettily and speciously, professes the utmost candour, and maintains, with decent dignity, the character he assumes of a person instructed in all the intrigues of courts; but we fear that a critical eye will perceive his account of the origin of the war, to be partial; his comparison of the strength and ability of the belligerent powers to prosecute the war, fallacious; the motives that ought to induce each to seek peace, specious, and the plan sketched out for a general pacification, inadequate to the purpose.

The author seems to think the king of Great Britain culpable for retaliating in Europe the encroachments made on the British colonies in America, contrary to the faith of treaties, and the most solemn engagements. The capture of the Lys and Alcide gave birth, in his opinion, to the war in Germany, though it is certain the French were preparing to march forces into the empire, previous to this transaction; and that the policy of that court must have compensated her weakness at sea, and in North America, by distracting Great Britain, and obliging her to keep an army and carry on a war where she could least support it. We should be glad to know whether his Prussian majesty had not communicated both to the courts of London and Versailles, the schemes carried on against him, long before the capture of the two French men of war; and whether these designs were not the real causes of the war in Europe? We will ask our author, whether he thinks it possible that a war between France and England can ever be confined to America, though it may arise from contests about their several limits there?

Let the reader judge, if the following be a fair representation of the comparative strength of France and England: ‘ In casting
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ing an eye (says our author) upon the kingdom of France, we see that it is a kingdom generally fertile, of vast extent, and inhabited by about 18 million of people, watered on one side by the ocean, on the other by the Mediterranean, containing many navigable rivers, consequently in an advantageous situation for commerce; its coasts provided by many excellent ports, and every where in a good state of defence; its frontiers strongly guarded by innumerable fortresses, which cover it from any sudden invasion; the nation is warlike and industrious, and has a considerable traffick: its sovereign can easily raise two hundred and fifty thousand men, all regular troops, and much more if he finds it necessary. His kingdom has not been attacked, and the theatre of war is at a great distance; for the enterprizes against its coasts have ended in nothing. This is its strength: its weakness is this; throughout its ministry there is some hidden vice, at least we may suppose so by the frequent changes that have happened in it of late; the administration of its finances is not upon a good footing; the variation of projects in order to increase it, and the recourse they have already had to expedients made use of but in the most pressing need, are evident proofs of it; its credit is entirely lost with foreigners, and very weak at home: coin is extremely scarce, and large quantities of it daily sending abroad, and but little ever returns, so that the scarcity must increase; her marine is in a languishing condition, and her commerce, if not entirely ruined, is extremely out of order; her principal possessions in America, except Martinico, in the hands of her enemy, without any expectations of ever retaking them.

‘ Great Britain is an island, which, compared to France, in regard to extent, is vastly inferior. It contains between seven and eight millions of inhabitants, guarded by nature: she cannot be attacked but by sea, consequently stands in no need of fortresses, nor is she obliged to entertain a great number of troops within herself; and the establishment of a militia, which has lately been set on foot, adds to her security. The nation is fit for war, as well by land as sea, and notwithstanding the one she is now engaged in, her commerce still flourishes; her marine is formidable, and superior to that of all other powers; the government’s credit is unbounded, as well at home as abroad; she has not only delivered the states of Brunswick and Hesse, but has made considerable conquests in America. This is a faithful picture of her strength; now let us see her weak side: her public revenues are very moderate, insomuch that the money borrowed upon parliamentary security is at least two thirds of it required for carrying on the war; for the new taxes are in great part

part employed in paying off the interest of their loans; so that it is to be apprehended these bargains will weaken public credit; for it is certain that the national debt amounts to above 90 millions sterling: besides, it is notorious, that she cannot raise the number of men she would, and it will be impossible for her to send an army into Germany next campaign equal to that of France. The island of Minorca is in the hands of the enemy, though it must be confessed this disadvantage is of no great consequence; and her commerce, though it be still flourishing, is neither so lucrative nor extensive as it would be in time of peace.'

Then follows the plan of pacification laid down by our author. 'In regard to the crowns of England and France, I am of opinion, that every thing well considered, the latter power should give up the island of Minorca, and make a considerable cession in America, upon condition of having the island of Goree restored by the English; besides what they may have taken from their enemies in the East-Indies; tho' the conclusion of a peace between those two powers may be attended with some difficulties, they are nothing in comparison to those which will arise in settling the affairs of Germany; these seem almost insurmountable.

'Many princes of the empire think themselves injured, and all require reparation of one prince, who does not seem inclin'd to make any concessions. So many demands on the one side, and a flat refusal on the other, afford but a gloomy prospect; yet an end must be put to the war, for the continuance of it will but entangle affairs the more. In order then, to finish at once the troubles which have afflicted, and still afflict, that unhappy country, and obtain the salutary end of peace, suppose that a *secularization* was to take place: this proposal, I know, will startle many, who may cry out, What! because secular powers are too obstinate to desist from their claims, or at too great a distance to make proper sacrifices, must the church be robbed? Must she be at the expence of their reconciliation? But here it is necessary to understand what is meant by the words *at the expence of the church*; if the public revenues, with the sovereignty of a county, which is called a bishopric, is granted to a secular prince, the loss cannot be very considerable to the church. What, shall the preservation of a right, which now and then confers a living upon an ecclesiastic, be preferred to advantages arising from public tranquillity? When that is established the clergy receive the same benefits from it with the rest of mankind; let it suffice that care be taken to preserve the free exercise of the Roman catholic religion; after all, if in the last century, during the famous thirty years war which then afflicted Germany,

Germany, recourse was had to the same expedient in order to terminate it, why should it not be attempted now.

‘ I know not, Sir, whether this will agree with your sentiments, and whether you conceive that the means I propose may be sufficient to effect a peace in Germany ; I shall, however, agreeable to this idea, give a sketch of the conditions by which this desirable work may be brought to bear.

‘ These conditions are, 1st, That after the decease of the present elector of Cologne, the country of Munster shall be given in sovereignty to the king of Prussia, and be made hereditary. 2dly, The king of Prussia shall cede the upper quarter of Gueldres, which belongs to him as well as the dutchy of Meurs, to the empress-queen. 3dly, The king of England, as elector of Hanover, shall have the bishopric of Osnabrug, on condition of paying, either at one time, or by different payments, a certain sum of money to the king of Poland. 4thly, The same prince shall pay another sum, less considerable, to the landgrave of Hesse-Cassel. 5thly, The king of Prussia shall also pay a sum of money to his Polish majesty. 6thly, Another lesser sum to the duke of Mecklenbourg-Schwerin. 7thly, The empress-queen shall cause one to be paid to the king of Poland. 8thly, The contracting powers shall engage to employ their good offices, after the death of his Polish majesty, towards the grandees of that kingdom, for causing prince Xaverius to be elected king of Poland and great duke of Lithuania. 9thly, A general amnesty shall take place, and things, so far as they are conformable to treaties, shall remain upon the same footing as they were before the troubles.’

The merest dabbler in politics knows, that such partial concessions as are here proposed, will never satisfy the parties. The war commenced with views very different. Austria had Silesia and the county of Glatz for her object ; Saxony will now require ample indemnification ; Russia will not easily part with her acquisitions ; and Prussia may have demands upon the courts of Vienna and Petersburg, which they will be in no disposition to grant. If France can make an impression on the electorate of H———, she will require that all the British conquests in North America be ceded. The people of England will clamour at the insolence of the demand, and the m——r who complies with it will run the utmost hazard. In a word, each of the courts will expect a gratification, very different from what our author proposes. These are our sentiments of this little performance, which, however, has great merit in point of elegance and pretty writing.

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ART. XI. *The Law of Nations; or Principles of the Law of Nature : Applied to the Conduct and Affairs of Nations and Sovereigns. By M. de Vattel. A Work tending to display the true Interest of Powers. Translated from the French. 4to. Price 12 s. Newbery.*

THOUGH the task of being obliged to read all the publications of the month be a very disagreeable one, yet we sometimes meet with a book which amply repays us for our former drudgery ; as Eastern travellers often meet in the sandy and trackless desert some spots of verdure where to rest, and gain new strength for the succeeding journey. Whether we consider the work before us as calculated to direct men in power, to instruct philosophers, or entertain the indolent, in every light it will appear admirable ; every page proclaims the author a fine reasoner, a pleasing writer, and a friend to man.

Books which profess to teach the law of nations, should ever be received by society with gratitude and applause ; for nations may be properly said to have no other appeal but to those books, when private conscience fails to direct them. Such performances increase every bond in the society of states. Equitable laws, laid down by philosophers without partiality, and without fear, serve as an open reproach to those nations, who, neglecting justice, have recourse to arms : they second the complaints of the oppressed, and give weight to national recrimination.

Equity and politics have long had opposite significations : governors have long been taught to believe, that deceit and injustice are essential in the welfare and government of states. What applause, therefore, does not he deserve whose aim is to shew, (and such is the design of our author) that there is no better and safer policy than that which is founded on virtue.

In prosecuting this work he has, in general, taken Wolfius, the Saxon philosopher, for his guide ; though in many places he contradicts his master. Perhaps it will give an English reader particular satisfaction, all along, to find the opinions of his countrymen here adopted ; and the state, of which he is himself a member, adduced as a proof of the most wise and happy constitution. In this treatise he will find the opinions of Milton (as great a philosopher as he was a poet) and Harrington confirmed ; while the maxims of Puffendorf and Grotius, who frequently adapted their opinions to the states in which they lived, are refuted with strength and perspicuity.

Our author begins by considering every state as constituting one moral personage, and the aggregate of those states as a number of individuals, who, as they have no superior law, are supposed to be governed by the law within them, the law of conscience or nature. To express it in other words, nations are considered as so many particular persons, living together in a state of nature; and for that reason subjected to all the duties and rights which nature lays upon mankind, since they are born free, and are only bound to each other by the single knot Nature herself has tied. But the nature and essence of these moral persons necessarily differ, in many respects, from the nature and essence of physical individuals, or the men of which they are composed. In applying, therefore, a law peculiar to nations, it must not be the same with that applied to individuals in particular; but must suffer a change suitable to the new subjects to which it is applied: hence the law of nations does not in every thing remain the same as the law of nature, regulating the actions of individuals, and therefore demands to be separately and distinctly treated.

‘ As the end of the natural society established between all mankind, is their lending their mutual assistance towards their own perfection and that of the state; and as the nations considered as so many free persons who live together in a state of nature, are obliged to cultivate between each other this intercourse of humanity; the end of the great society established by nature between all nations is also a mutual assistance for the improvement of themselves and their state.

‘ The first general law, which the very end of the society of nations discovers, is that each nation ought to contribute all in its power to the happiness and perfection of others.

‘ But the duties towards ourselves, having incontestably the advantage over our duty with respect to others, a nation ought in the first place, preferably to all other considerations, to do whatever it can to promote its own happiness and perfection. (I say whatever it can, not only in a physical, but in a moral sense, that is, what it can do lawfully, and consistently with justice and integrity.) When therefore it cannot contribute to the welfare of another without doing an essential injury to itself, the obligation ceases on this particular occasion, and the nation is considered as under an impossibility of performing that office.

‘ Nations being free and independent of each other, in the same manner as men are naturally free and independent, the second general law of their society is, that each nation ought to be left in the peaceable enjoyment of that liberty it has derived
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from nature. The natural society of nations cannot subsist, if the rights each has received from nature are not respected. None would willingly renounce its liberty, it would rather break off all commerce with those that should attempt to violate it.

‘ From this liberty and independence it follows, that every nation is to judge of what its conscience demands, of what it can or cannot do, of what is proper, or improper to be done; and consequently to examine and determine whether it can perform any office for another, without being wanting in what it owes to itself. In all cases then, where a nation has the liberty of judging what its duty requires, another cannot oblige it to act in such or such a manner. For the attempting this would be doing any injury to the liberty of nations. A right to offer constraint to a free person, can only be invested in us in such cases where that person is bound to perform some particular thing for us, or from a particular reason that does not depend on his judgment; or, in a word, where we have a complete authority over him.’

‘ Since men are naturally equal, and their rights and obligations are the same, as equally proceeding from nature, nations composed of men considered as so many free persons, living together in the state of nature, are naturally equal, and receive from nature the same obligations and rights. Power or weakness does not in this respect produce any difference. A dwarf is as much a man as a giant; a small republic is as much a sovereign state as the most powerful kingdom.

‘ Nations being free, independent and equal, and having a right to judge according to the dictates of conscience, of what is to be done in order to fulfil its duties; the effect of all this is, the producing, at least externally, and among men, a perfect equality of rights between nations, in the administration of their affairs, and the pursuit of their pretensions, without regard to the intrinsic justice of their conduct, of which others have no right to form a definitive judgment; so that what is permitted in one, is also permitted in the other, and they ought to be considered in human society as having an equal right.

‘ It is therefore necessary, on many occasions, that nations should suffer certain things to be done, that are very unjust and blameable in their own nature, because they cannot oppose it by open force, without violating the liberty of some particular state, and destroying the foundation of natural society.’ And hence arises the difference between the law of nature and of nations.

The English furnish us with an example of a nation labouring for its own perfection: 'That illustrious nation (says the philosopher) distinguishes itself in a glorious manner by its application to every thing that can render the state the most flourishing. An admirable constitution there places every citizen in a situation that enables him to contribute to this great end, and every-where diffuses a spirit of true patriotism, which is zealously employed for the public welfare. We there see mere citizens form considerable enterprizes, in order to promote the glory and welfare of the nation. And while a bad prince would be abridged of his power, a king, endowed with wisdom and moderation, finds the most powerful succours to give success to his great designs. The nobles and the representatives of the people form a band of confidence between the monarch and the nation, and concur with him in every thing that concerns the public welfare; ease him in part of the burden of government; confirm his power, and render him an obedience the more perfect, as it is voluntary. Every good citizen sees that the strength of the state is really the welfare of all, and not that of a single person. Happy constitution! which they did not suddenly obtain; it has cost rivers of blood; but they have not purchased it too dear. May luxury, that pest so fatal to the manly and patriotic virtues, that minister of corruption so dangerous to liberty, never overthrow a monument that does so much honour to human nature; a monument capable of teaching kings, how glorious it is to rule over a free people!'

'There is another nation illustrious by its valour and its victories. It has a multitude of nobility distinguished by their bravery; its dominions, which are of vast extent, might render it respectable throughout all Europe, and in a short time it might be in a most flourishing situation. But its constitution opposes this, and the attachment of the nobles to that constitution is such, that there is no room to expect a proper remedy will ever be applied. In vain might a magnanimous king, raised by his virtues above the pursuits of ambition and injustice, form the most salutary designs for promoting the happiness of his people; in vain might he cause them to be approved by the most sensible, and even the greatest part of the nation: a single deputy, obstinate or corrupted by a foreign power, might put a stop to all, and break the wisest and most necessary measures. From an excessive jealousy of its liberty, the nation has taken such precautions as must necessarily place it out of the power of the king to make any attempts on the liberties of the public. But do not we see that these measures exceed the end; that they would tie the hands of the most just and wise prince,
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and deprive him of the means of securing the public freedom from the enterprizes of foreign powers, and of rendering the nation rich and happy? Do we not see that the nation itself is placed out of the power of acting, and that its § councils are committed to the caprice or treachery of a single minister?’

A political society being a moral person, endowed with an understanding and a will, when this society confers the sovereignty on any particular individual, ‘ they must invest him with their understanding and will; and make over to him their obligations and rights, so far as relates to the administration of the affairs of state, and the exercise of the public authority; thus the sovereign, or conductor of the state becoming the subject, in which reside the obligations and rights relative to government, in him is found the moral person, who, without absolutely ceasing to exist in the nation, acts from thence forwards only in and by him. Such is the origin of the representative character attributed to the sovereign. He represents the nation in all the affairs it was capable of managing as sovereign. It does not debase the dignity of the greatest monarch to attribute to him this representative character; on the contrary, nothing can make him shine with greater lustre: for by this means the monarch unites, in his own person, all the majesty that belongs to the entire body of the nation.

‘ But this high attribute of sovereignty is no reason why a nation should not curb an insupportable tyrant, call him even to an account, respecting in his person the majesty of his rank, and withdraw itself from his obedience. To this indisputable right a powerful republic owes its birth. The tyranny exercised by Philip II. in the Netherlands, excited those provinces to rise: seven of them, closely confederated, bravely maintained their liberties, under the conduct of a hero of the house of Orange, and Spain, after several vain and destructive efforts, acknowledged them sovereign and independent states. If the authority of the prince is limited and regulated by the fundamental laws, the prince on leaving the bounds prescribed him, commands without any right, and even without a just title; the nation, then, is not obliged to obey him; but may resist his unjust enterprizes. As soon as he attacks the constitution of the state, the prince breaks the contract which bound the people to him; the people became free by the act of the sovereign, and see nothing in him but an usurper who would load them with oppression. This truth is acknowledged by every sensible writer, whose pen

§ We suppose the author means Sweden.

is not enslaved by fear, or rendered venial by interest. But some celebrated authors maintain, that if the prince is invested with the supreme command in a full and absolute manner, nobody has a right to resist him, much less to curb him, and that the nation has no resource left but to suffer and obey with patience. This is founded upon the supposition that such a sovereign need not give an account to any person of the manner in which he governs; and that if the nation might controul his actions and resist him, where they were found to be unjust, his authority would no longer be absolute; which would be contrary to this hypothesis. They say that an absolute sovereign possesses completely all the political authority of the society, in which nobody can oppose him; if he abuses it, he does ill, indeed, and wounds his conscience, but that his commands are not the less obligatory, as being founded on a lawful right to command: that the nation, by giving him absolute authority, had reserved nothing to itself, and had submitted to his discretion, &c. We might satisfy ourselves with answering, that in this light there is not any sovereign who is completely and fully absolute. But, in order to remove all these vain subtilties, let us remember the essential end of civil society: is it not to labour in concert for the common happiness of all? Is it not with this view that every citizen strips himself of his rights, and resigns his liberty? Was it in the power of the society to make such use of its authority as to deliver up itself, and all its members, without relief, to the discretion of a cruel tyrant? No, certainly, since it had no right itself, if it was disposed to it, to oppress a part of the citizens. When it therefore conferred the supreme and absolute government, without an express reserve, it was necessarily with the tacit reserve, that the sovereign should use it for the safety of the people, and not for their ruin. If he becomes the scourge of the state he degrades himself; he is no more than a public enemy, against whom the nation may and ought to defend itself; and if he has carried his tyranny to the utmost height, why should even the life of so cruel and perfidious an enemy be spared? Who presumes to blame the Roman senate, that declared Nero an enemy to his country?'

- Though these are new truths among foreigners, though our author deserves the thanks of mankind for bravely daring to assert them, yet in England they have been for many years inculcated. In defence of such principles many brave assertors of the rights of mankind have lost their lives, and strengthened their opinions by cementing them with their blood. Though such truths seem so self-evident as scarce to demand the formality of a demonstration; yet is it not certain, that they have
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been, but a few years ago, even among ourselves, opposed by a deluded party; and that thousands have undergone every misery, not to promote their own happiness, or that of the state, but in order to make one single ambitious man something more happy?

By this time the reader perceives our author's principles, and his manner of reasoning from them. By even so short a specimen, he appears to be divested of those prejudices which former writers have ran into upon the subject. Some, bred up in republics, have brought all their principles and arguments to favour only the legislation of their native country: others, on the contrary, have, from similar causes, been as strenuous assertors of the prerogatives of monarchy. The author in view steers between both: lays it down as a maxim, that the laws of nature are of the first obligation; and that, whatever voluntary laws we after form, those primary laws still hold their former force, while the latter are ever to be observed, while they do not contradict them. Though we may consent to be governed by one, yet this consent implied, that it is in order to be more happy; for no nation would (nor, in the nature of things, could they) make a law which should render each other miserable.

[*To be continued.*]

FOREIGN ARTICLES.

ART. XII. *Histoire de la Republique de Venise, depuis sa Fondation jusqu' à present.* Par M. L'Abbe Laugier, 3 Tom. 8vo.

A Complete history of the ancient and illustrious republick of Venice has been long wished for by the learned. Sabellicus, Mauroceni, Dandolo, Paruta, and all the best historians of this common-wealth, have either broke off their narration at an early period, or confined themselves to the relation of some particular event. We have indeed a variety of writers who give the political history of Venice, as far as can be known from the extraordinary secrecy of the government, or the terror inspired by that horrible tribunal the state-inquisition; but our author, we believe, is the first who has attempted to deduce a regular series of events from the first foundation of the city to the present state of the republick, describing its rise, progress, height and decline, in a full, explicit, and connected narration. We except Sani, because he has written in Italian, and is for that reason less generally known.

The abbe Laugier introduces his history with an historical preface, in which he discusses a great number of important subjects. Among others, he treats of the internal constitution

of the republick, and seems to borrow freely from M. Amelot, a writer long resident in a public capacity in Venice. Nothing, however, more than conjecture can be offered upon this head. So jealous are the Venetians of permitting the secrets of government to transpire, that a foreigner who expresses the least curiosity, stands in imminent danger of his life. With respect to the historical part, our author has considerable merit. The narrative is well connected, the remarkable epochs distinctly marked, the rise and progress of commerce, in particular, minutely related; the maritime power of the republick well described; the causes of its decline minutely explained, and the whole history wrote with abundance of spirit. The language is however in many places faulty, and the author has, either from inattention or haste, fallen into a number of vulgarisms and familiar phrases unbecoming the dignity of history, and unworthy of an author who would seem to aspire at the merit of being reckoned an animated and elegant writer. Sometimes his imagination hurries him into bombast and inflated descriptions, where he seems to have changed the character of the historian, for that of the poet. But without specifying particulars, which would only prove tedious and insipid to an English reader, we will venture to recommend this work, with all its blemishes, as a performance fraught with entertainment, and deserving the countenance of the learned.

ART. XIII. *L'Europe vivante et mourante ; ou Tableau annuel des principales Cours de l'Europe ; suite du Memorial de Chronologie, Genealogique, et Historique—ann. 1759.*

THE design of this performance is sufficiently expressed in the title-page; but we find it abundantly more accurate and intelligent than could possibly be expected. It comprehends an infinity of useful, interesting knowledge, of which every man of fashion and of learning ought to be ashamed to profess himself ignorant. There is scarce a person of consideration in any court in Europe but is here characterized, his family traced, with every other circumstance of birth, fortune, and personal merit, that can attract attention, or merit regard. As the author proposes considerable enlargements in the subsequent volumes, the work may swell greatly beyond the limits intended; but will never appear tedious or prolix, while he adheres to the accuracy hitherto shewn, and continues to preserve that information that renders him an entertaining writer, and at the same time must qualify him to be an agreeable companion.

ART.

ART. XIV. *Institutions Politique, par M. le Baron de Bielfeld.*
2 Vol. 4to.

IN an age when every other art and science is reduced to system, the curious reader will not be displeased to see the art of reigning, the most important of all arts, brought to certain principles and fixed rules. Our author has explained his political system in much the same manner as Grotius and Puffendorf have developed the rights of nature and of nations. He divides the work into three parts. The first treats of every thing that regards the interior constitution of states : The second comprehends foreign affairs ; and the third displays a complete view of the present state of Europe in geographical order ; beginning with Portugal, and ending with the Turkish dominions in this quarter of the globe. Nothing can exceed the judgment, the genius, the learning, and the penetration of the Baron de Bielfeld. Every chapter merits a comment ; every period displays the sagacity of the writer. It would be the utmost injustice to our readers, to pass over this work with a general account ; we shall therefore resume the article in our ensuing Number ; satisfying ourselves for the present with having been of some advantage to the publick, by pointing out a performance which ought always to lie open in the studies of princes and courtiers.

Monthly CATALOGUE.

Art. 15. *The Minor; A Comedy of Three Acts. Pr. 1s. 6d.*
8vo. Coote.

IN this little piece the characters not only are new but well finished ; at once natural and sufficiently ridiculous. Mr. Foote's present attempt serves to shew, that comic humour is by no means worn out, but that new absurdities may be every day started even in the politest age.

Comedy, it must be owned, has ever excelled in those periods when a people just began to refine ; good breeding, and politeness, seem to be little more than a levelling of oddities, a correction of the luxuriences of our nature. Thus, in a very polite age, every character seems almost the same ; and those absurdities, which are the poet's game, are scarce found to exist, or at least, not in sufficient number to make the satire generally pleasing.

With all this against it, however, the piece before us has peculiar merit, and deserves to be ranked among some of the best of our comic productions. We are here served up with no dull stage cant ; with no stale and hackneyed repartee ; the wit is original, and the satire poignant. We should however except from this a couple of incidents which are manifestly borrowed ;

the one from Moliere, and the other from Farquhar : where the money-lender insists upon the borrower's taking flint-stones and whale blubber, as part payment : this too nearly resembles Harpagon's inventory of the same nature in the *L'Avare*. The bawd here drinks from the bottle, and refuses the glass : Mrs. Midnight does the same in the *Twin Rivals* ; she rejects the glass as being too big, and takes a sup from the bottle.

But among comic writers nothing is so frequent as plagiarism ; the best writers of the last age plundered Johnson, Beaumont, and Fletcher, without mercy ; and Cibber, who may be classed among the writers of this, as freely pilfered from his immediate predecessors. Perhaps, without this assistance, the vivacity of our dialogue on the stage cannot well be supported : the French comic writers seem no way solicitous about repartee, and disclaim wit, satisfied with being natural ; but it is very different on the English stage. There wit is expected as well as humour : and when we consider how seldom wit and humour are united in the same person, we should not be surprised the poet is sometimes obliged to have recourse to foreign assistance.

It may with justice be observed, that the *Minor* gives equal delight in the closet and on the stage ; and that the genteel audiences who crowd to the Haymarket, do honour to the public taste.

Art. 16. *Yorick's Meditations upon various interesting and important Subjects, viz. Upon Nothing ; upon Something ; upon the Thing ; upon the Constitution ; on Tobacco ; on Noses ; upon Quacks ; upon Midwives ; upon the Homunculus ; upon Hobby-Horses ; upon Momus's Glasse ; upon Digressions ; on Obscurity in Writing ; on Nonsense ; upon the Afficiation of Ideas ; upon Cuckolds ; upon the Man in the Moon ; upon the Menades of Leibnitz ; upon Virtú ; upon Conscience ; upon Drunkenness ; upon a Close-stool ; and Meditation upon Meditations.* 8vo. Pr. 1s. 6d. Stevens.

There is something in the very overflowings and exuberances of genius that distinguish it. Every thing becomes new, and every thought is made entertaining by the novelty and ease with which it is delivered. *Meditations upon Nothing, Something, the Thing, Tobacco, Noses, Quacks, and Hobby-Horses*, would, in any other hands than Yorick's, prove an insipid medley of absurdity and impertinence. In this they are humorous, pleasant, and truly laughable. The spirit of Swift breathes through the whole performance ; and this alone, of all the numerous publications, palmed on the world for Mr. Sterne's, has caught the comic powers of the ingenious writer of the *Life and Opinions of Tristram Shandy*. Let the meditation upon quacks determine the reader about the truth of our verdict.

‘ Oh !

‘ Oh! reader, when any accident seems to threaten your nose, have recourse to experienced men, of whom there is no want in this city; and beware of quacks and counterfeits—but how to escape them is the question, when you must take the word of each pretender for his own infallibility, whilst he assures you, that all the rest are ignorant impostors. Elixirs, electuaries, genuine jesuits drops, &c. are advertised in every paper, and all equally promise cure, without hindrance of business, or knowledge of a bedfellow. From Italy this pest derives its birth; and in France the race of Charlatans abounds, where the quack is at once orator and physician, and retails from a horse or scaffold his medicines to the believing crowd. Peace to all such: in every profession there are quacks. There are quacks in the law, quacks in divinity, and scribbling quacks. The first abound amongst attornies and solicitors; clients on either side are equally assured of success—amongst the quacks in divinity the pope holds the first place; but happily his assumed infallibility begins now to be very much called in question; and those remedies for the soul’s diseases, called bulls and indulgencies, which he, like other quacks, formerly retailed to the people, have now lost much of their credit. But are there no other quacks in theology but the pope? Oh, thousands! every sect has some—The Jansenist quack amuses the people with a nostrum called grace—The methodist deals in faith—The quaker is filled with the spirit, with which he is inflated, as if full of new wine. The methodist still maintains the laudable practice of ancient quacks—he harrangues from a scaffold, erected in the fields, whilst gaping auditors admire, and listen with attention to the spiritual quacks. To him each sick and wounded soul repairs in hopes of cure. A woman here desires his prayers against the common temptation—perhaps some unexperienced girl may be inquisitive to know what the common temptation of woman is—let her wait a year or two, and she will want no information—a man here prays to be cured of the cravings of concupiscence, and many other spiritual maladies unnumbered patients bring to the spiritual quack. Quacks amongst authors too there are, and artifices have been found to conceal the ass, even these catch the eye with a title-page, and invent a thousand different expedients to excite the curiosity of readers. The advertisements in every paper are sufficient proofs of this; of all such beware, they are downright quacks in literature; and repair to my publisher, where may be had for the small price of two shillings,

The true and infallible antimalancolical ELIXER.

Being a composition of genuine wit and humour, which effectually dispels all spleen and vapours, exhilarates the spirits, and

totally removes all hypochondriac complaints, be the patient ever so far gone—It cures all sorts of fits in women, and all sorts of convulsions in men, by the mild and pleasant remedy of superinducing fits of laughter, which never fail to produce the happiest effects.

‘Here one cries out, this declaimer against quacks turns quack himself—another with a sneer asks how fits can be cured by fits?—such are the cavils of the ignorant; but is it not a maxim in physic, that contraries are cured by contraries? He that accuses me of quackery for proposing mirth as an infallible remedy, discovers his own ignorance of human nature, and is scarcely worth an answer. Thoughts that make thick the blood, produce despondence and melancholy, which generate various disorders, to be cured only by laughter, which operates happily when it runs tickling up and down the veins, straining mens eyes with idle merriment—By your leave, master Shakespear, I can’t think merriment so idle; and I make no doubt but your Falstaff has done a thousand times more good than your Hamlet. At least, I always return in a pensive humour from the latter; and such is the infection of its gloominess, that I generally find myself disposed to crawl supperless to bed; whereas from the former, I return as chearful as the merry knight himself, with whom, thank God, I have a great conformity of disposition, and so high are my spirits elevated, that I can’t help raising them a little higher by good punch, and so go to bed drunk.’

Art. 17. *The Life and Opinions of Miss Sukey Shandy*, 12mo. Price 2s. Stevens.

Alas! that obscenity and dullness should court the public favour under the admired name of Shandy. *O tempora! O mores!*

Art. 18. *Modern Honour: A Poem, in Two Cantos. Supposed to be written by Dean Swift, in 1740, and addressed to Mr. P***.* 4to. Pr. 2s. 6d. Baldwin.

Though we harbour some scruples about the veracity of the editor’s professions, who attributes this poem to Dr. Swift; yet we must acknowledge it no bad imitation of his manner, and, in many places, worthy of the humorous and witty dean of St. Patrick’s. The grave and sarcastic turn of his irony appears in the following description of his own order.

‘The grave divines, of honour boast,
Yet many a buxom beauty toast:

Still

Still so much sanctity and grace
 Ne'er felt a call for human race.
 All methods, like St. Paul, they try
 To please the great, (*good reason why*)
 In order to convert and save
 The rake, the gamester, and the knave.

* * * * *
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‘ To hold five livings *in commendam*,
 I greatly fear, would much offend ’em :
 Consolidate but two or three,
 To that, indeed, they might agree.
 But simony’s a crime unknown,
 As ev’ry other, to the gown :
That takes a thousand pounds a year,—
 Only to keep his conscience clear ;
 A mitre *this*,—to feed the poor,
His heart as open as his door.
 He beams around a gracious smile,
 As strutting down the middle isle,
 But can’t his rev’rend hands extend,
 Unless he meets a wealthy friend ;
 For dignity requires restraint,
 And freedom unbecomes a saint.
 To take the poor from Providence,
 Would give, perhaps, the good—offence :
 He therefore judges it much wiser
 To hoard his stipend, like a miser :
 No matter for his wordly coin,
 He lays up treasure more divine,
 And never minds how Jewish tallies
 Do rise and fall in London alleys.

‘ These, wealthy bishopricks deserve,
 As they from virtue never swerve ;
 Patterns of piety and grace,
 Which can exalt a dunghill race !
 Their lank-lean looks betray, within
 How mortify’d, and clear of sin :
 They duly fast (and watch and pray)
 Their carnal appetites away.
 But youth’s a most atrocious crime,
 And never must to mitres climb.
 The trembling hand let crostiers bear,
 With all the fervency of pray’r ;

Though

Though wit or memory's defac'd,
 Their heads with filv'ry locks are grac'd :
 So dotards may supremely shine,
 Most or right rev'rendly divine.'

Art. 19. *The constant Residence of the Clergy upon their Livings shewn to be absolutely necessary for recovering the sinking Interests of Religion in general, and of the Church of England in particular : As also, the most likely, or rather the only Means proposed, and earnestly recommended, to procure, and firmly fix, such residence.* Baldwin. 4to. Price 2s. 6d.

With a considerable share of erudition, this reverend gentleman seems to be an indifferent casuist, and worse politician. After some general reflections on the prejudice arising to the publick, from the great number of licensed ale-houses, and the simoniacal practices among the clergy, he enters upon the subject expressed in his title-page, humbly proposing, 'that our church should be restored to its original state, to what it was before any *appropriations* or *alienations* were made; that it should recover its *revenues*, its true former splendor, uniformity, *devotion*, and *holy order*, after its lustre has been for so many ages greatly intercepted, and almost utterly destroyed.' This only can enable our clergy to reside with comfort upon their livings, in general too small for the decent support and dignity of the sacred order. We will forbear entering upon the reasons why we hope the author's modest proposal will never be accepted. The task would be invidious; the legislature has already considered the subject, and the publick reaped the benefit of the alienations complained of. It is sufficient we observe, that a just and equal distribution of church lands and livings would afford a comfortable subsistence for every clergyman in the kingdom; that feeling experience has already taught this nation the consequence of enlarging the spiritual power; that meekness, sobriety, temperance, and self-denial, the only means by which the clergy can gain esteem, or prove universally beneficial, may as easily be obtained and practised, as if they were restored to their former affluence and splendor; and that most reformed countries have too long tasted the sweets of liberty, ever again to receive the manacles of sacerdotal servitude.

Art. 20. *Short Animadversions on the Difference now set up between Gin and Rum, and our Mother Country and Colonies.* 4to. Price 4d. Henderson.

Without entering upon this dispute already in a measure decided by the legislature, we shall only observe, that we could wish

with any effectual means were contrived for abolishing the use of all strong spirits among the common people. It is a question with us, whether the price of beer (certainly a more wholesome liquor) might not be lowered, were distilling, and the use of spirits prohibited?

Art. 21. *A Proposal of a New Method for finding the Longitude at Sea, or Land: Together with the Description and Figure of a new Instrument invented for the Performance of it.* By William Jones, M. D. 4to. Hawkins. Price 2s.

As Dr. Jones acknowledges, that his scheme for ascertaining the longitude is imperfect, without tables for occasionally computing the true place of the moon, we may venture to lay it aside, with all the other attempts of this kind, until such lunar tables be framed. We humbly conceive, that the doctor is quite out of his latitude, when he employs his mind in astronomical studies, for which Nature seems to have denied him a genius, however desirous he may be of meriting the reward offered by parliament for the discovery of this philosopher's stone. Let the reader judge of this by his calling the north star 'the true center of all meridians; for the polar point is so, and every one's proper meridian does intersect and pass through it.' Verily we have here a problem started, more difficult to be resolved than that upon which the doctor has bestowed so much sweat and labour.

Art. 22. *The Lives of the principal Reformers, both Englishmen and Foreigners. Comprehending the History of the Reformation; from its Beginning, in 1360, by Dr. John Wickliffe, to its Establishment, in 1600, under Queen Elizabeth. With an Introduction, wherein the Reformation is amply vindicated, and its Necessity fully shewn, from the Degeneracy of the Clergy, and the Tyranny of the Popes.* By Mr. Rolt. The whole embellished with the Heads of the Reformers, elegantly done in Mezzotinto, by Mr. Houston. Folio. Bakewell and Parker. Price 1 l. 7 s.

This compilation is divided into three parts; each part containing seven lives.

Part I. contains, 1. John Wickliffe. 2. John Hufs. 3. Jerom of Prague. 4. John Colet. 5. Erasmus. 6. John Oecolampadus. 7. Ulrichus Zuinglius.

Part II. 8. Martin Luther. 9. Martin Bucer. 10. Philip Melancthon. 11. Peter Martyr. 12. John Calvin. 13. Henry Bullinger. 14. Theodore Beza.

Part III. 15. Henry VIII. 16. Edward VI. 17. Nicholas Ridley. 18. Hugh Latimer. 19. John Hooper. 20. Thomas Cranmer. 21. Queen Elizabeth.

This compiler's introduction, wherein he promises, that the Reformation shall be amply vindicated, and its necessity fully shewn, from the degeneracy of the clergy, and the tyranny of the popes, contains nothing but a few rambling hints on the first propagation of Christianity, and some strictures on the popes who were most remarkable for their usurpations; together with some observations on the state of religion in our own country: but he refers us to some particular lives in the body of the work for what his title-page has made us expect in this introduction. How far this is fair dealing, we shall not pretend to determine.

On the whole, this work seems to be but very indifferently executed; it appears to be the offspring of a compiler, who had the task imposed upon him of blackening a certain number of sheets, no matter how. Any one who takes a cursory view of this performance, must at once be sensible of the justice of our assertion.

Art. 23. *A Letter to the Rev. Dr. Edmund Law, occasioned by his Discourse on the Nature and End of Death; and his Appendix concerning the Use of the Word Soul in Holy Scripture, and the State of Death there described.* 8vo. Bladon. Price 1 s.

Here we find a religious controversy handled with candor, decency, and that spirit of moderation which becomes ministers of Christ, and the preachers of his doctrine. It is true, the subject is of such a nature, that truth still lies at the bottom of the well, and will probably continue there, as it seems to be the wise intention of Providence, to limit the human understanding, in order to mortify our pride, and convince us of our dependence.

Art. 24. *The Gardeners Kalendar; directing what works are necessary to be performed every month in the Kitchen, Fruit, and Pleasure Gardens, as also in the Conservatory and Nursery. With Accounts of the Seasons for the Propagation of Esculent Plants and Fruits, and for transplanting of Trees, Shrubs, and Plants. To which is now added, A List of Medicinal Plants, and a short Introduction to the Knowledge of the Science of Botany, illustrated with Copper-Plates. The Twelfth Edition, adapted to the New Style.* By Philip Miller, F. R. S. 8vo. Rivington. Price 5 s.

When a book, directing the practice of any art, has passed such a number of editions, it is an incontestable proof of its merit. The Gardeners Kalendar is too well known and established, to require our recommendation. We must however add, that the late edition of this valuable book seems to have been considerably improved and enlarged.

Art.

Art. 25. *An Apology for the Servants.* By Oliver Grey. Occasioned by the Representation of the Farce called High Life below Stairs, and by what has been said to their Disadvantage in the public papers. 8vo. Price 6d. Newbery.

This is a well wrote sensible little performance, containing divers strokes of satirical humour, and pertinent reflections on the absurd conduct of masters to servants. The following extracts will afford the reader no unfavourable specimen.

‘ Dick Brush and I began the world together : he was one of the finest fellows that ever wore a livery ; he was handsome, genteel, sensible, and well-bred : with all these agreeable qualities, he was distinguished for his sobriety, fidelity, neatness, and diligence. He was the admiration of his fellow-servants ; beloved by the women, respected by the men ; and the best friend and adviser in the world to all young servants. Dick was used to say to me, whenever he heard a servant was dismissed for a foible ; “ Oliver, I will hold a bottle of wine that his master has the same fault, or a worse.” When he happened to be out of place himself, and I recommended him to Mr. Such-a one’s service ;—“ Can I have a good character of him ? ” says Dick.—He was a zealous friend to his brethren ; and oftentimes used to say with much pleasantry, that there were some of the greatest men in the kingdom that wore liveries—“ Let me tell you, gentlemen, says he, one night at the club, I held it the basest thing in life for masters to abuse their servants, good, honest, faithful, worthy servants, because they have this or that fault, when they themselves are more culpable even in that very respect. When I lived in the Temple, I have been cursed for shutting the door a little too hard, when my judicious master has done nothing all the morning but play upon the hautboy. I have been scolded for sneezing at dinner, when my master the whole time has been coughing and expectorating. I have been kicked for a pert answer, and told with half a dozen oaths, that I ought to speak decently. These are things which no man of spirit can submit to ; and rather than serve so self-interested and partial a master, I would even enter into the service of an apothecary, where I am to beat the mortar, carry out medicines, and wear a livery that never was made for me. If you please, gentlemen, continued Dick, let us make it our business to find out what our masters opinions of us are, and report it this day month to the club : I’ll be hanged if you don’t all think with me.” This proposal was unanimously agreed to ; we met accordingly, and Dick being in the chair, desired we would relate in order what we had collected on the subject ; and, as his right-hand man, he addressed himself first to me. I

rose up, and, with great respect to the chair, told them, I had the pleasure to find that my master had but one very material objection to me. " Oliver, I have overheard him to say to a friend, is a very good servant; but he brings me in confounded bills, and such a variety of articles too; it is an enormous sum that I pay the fellow for one trumpery thing or other: " What business is your master of? says the chairman. I bowed respectfully, and answered, an attorney at law.—Mr. Chairman then gave a nod, and a wink, and the company joined in a laugh.—He then called upon Mr. Samuel, to give his fairly without reserve. " I live, says Samuel, with a gentleman who says I have but one fault, and that I should be the best servant in the world if I was not conceited: he often says he believes I cannot be matched for vanity, and that I care for nothing in the world so much as my own dear person, which I am perpetually admiring in the glass." And what is he, says the chairman? A player, Samuel replied. Here the laugh was louder. Mr. William being called upon, delivered himself thus: " I am not quite so happy, Sir, in my service as the two gentlemen who have spoken before me. My master has but an indifferent opinion of me. He was saying, with much warmth, t'other day to his lady, that he believed there was not such another fellow in the kingdom as myself, for making the most of a service. There is not, says he, a transaction in the house, but Will makes a pecuniary advantage of it; not a bill paid of any kind, or to any person, but he has a slice out of it: nay, if I send down five or ten shillings, in charity, to a poor object, 'tis ten to one but he squeezes something out of it." What is your master, Mr. William? says the chairman. He answered, a clerk in the T—y. At this the laugh became very loud and long; and the chairman concluded the subject by observing, how blind men were to their own failings, and how ready to censure them in others. " I am convinced, says he, that our cloth would not be half so bespattered, if a man, before he condemns a servant for any fault, would enquire if it was not a principal ingredient in his own character."

Certain we are, that the capricious, dissolute, and profligate lives of masters, are too frequently the occasion of insolence, immorality, and the most flagrant vices in servants.

Art. 26. *A Sea Piece written on the Coast near Mount's-Bay, in Cornwall. By the Rev. Mr. Moore. 4to. Price 6d. Baldwin.*

The Gods have denied our author genius; but they have blessed him with perseverance. If we mistake not, we admonished the reverend Mr. Moore to lay aside poetry, and confine himself to the instruction of his flock in humble prose; yet still he blunders on, regardless of Minerva and the critics.

Art.

- Art. 27. *The Life and Opinions of Jeremiah Kunaastrokius, Doctor of Physic, &c.* 12mo. Price 2s. 6d. Cabe.

This is the æra of nonsense, when the press groans under a multiplicity of absurd, foolish, and ridiculous publications, that disgrace a nation distinguished by foreigners for its good sense and learning.

- Art. 28. *A Chronicle of the War between the Felicianites, the Galilianites, and their Allies; and the Downfall of George the Son of the Lion. Together with the Book of his Lamentations.* 8vo. Price 1s. Wilkie.

We cannot intirely agree to the severe sentence passed on this little performance by the forward critics of the Monthly Review. We have seen worse imitations of the Eastern stile; but it were to be wished, that a writer, seemingly acquainted with the Sacred Writings, had paid more regard to the virtues they recommend above all others: we mean charity and brotherly affection.

- Art. 29. *Quebec: A poetical Essay, in Imitation of the Miltonic Stile: Being a regular Narrative of the Proceedings and Capital Transactions performed by the British Forces under the Command of Vice-Admiral Saunders and Major-General Wolf, in the glorious Expedition against Canada, in the year 1759. The Performance of a Volunteer on board his Majesty's Ship Somerset, during the Passage home from Quebec. The Whole embellished with entertaining and explanatory Notes.* 4to. Price 1s. 6d. Whitridge.

Notwithstanding the author modestly professes this performance to be the first essay of an infant Muse, trying her poetical wings, and fluttering round the regions of Parnassus, there gleam some rays of genius, that persuade us she may one day soar with bolder pinions.

- Art. 30. *The History of Sir Charles Grandison spiritualized in Part. A Vision. With Reflections thereon.* By Theophila. 12mo. Price 1s. 6d. Keith.

The sentiments of piety and resignation, under the pressure of misfortunes, that appear in this little performance, claim all the indulgence and protection due to the sex, the character, and the circumstances of the writer.

- Art. 31. *A Dialogue between the Gallows and a Freethinker.* 8vo. Price 1s. Thorowgood.

An old pamphlet ushered under a new title page.

Art. 32. *The Proceedings of a General Court-Martial, held at Guildford, August 9, 1758, on Cornet George Moreland, of the King's own Regiment of Dragoons, commanded by Major-General the Earl of Albemarle. To which is added, an Apology to Lieutenant Colonel Dalrymple, of the same Regiment, in consequence of the Sentence.* 8vo. Price 1s. Scott.

This trial is of so private a nature, that it cannot possibly interest the public. One officer abuses the character of another; he is tried by a court-martial: the evidence appears so doubtful, and the reputation of the parties so equal, that the court, at a loss what sentence to pass, leaves the matter undetermined.

Art. 33. *An Apologetical Oration on an extraordinary Occasion. By John Asgill, Esq; To which is added, A Postscript.* 8vo. 1s. Cooper.

Could argument and good writing stop the popular clamour against a late unfortunate commander, we should lament that this little spirited pamphlet had not made its appearance sooner.

Art. 34. *An Answer to Asgill's Apologetical Oration upon an extraordinary Occasion: Written by Way of Postscript to the Consolatory Letter to a Noble Lord, late in the military Service. By the Author of the said Letter.* 8vo. Pr. 6d. Hooper.

A scurrilous, bitter invective against L— G—— S——.

Art. 35. *A Companion to the Guide, and a Guide to the Companion: Being a compleat Supplement to all the Accounts of Oxford hitherto published. Containing an accurate Description of several Halls, Libraries, Schools, Public Edifices, Busts, Statues, Antiquities, Hieroglyphics, Seats, Gardens, and other Curiosities, omitted and misrepresented, by Wood, Hearn, Salmon, Prince, Pointer, and other eminent Topographers, Chronologers, Antiquarians, and Historians. The Whole interspersed with original Anecdotes, and interesting Discoveries, occasionally resulting from the Subject.* 12mo. 6d. Payne.

A dry, humorous, and sarcastic description of Oxford, that has probably excited peals of laughter and claps of applause among the witty circle at James's Coffee-house.

THE CRITICAL REVIEW.

For the Month of *August*, 1760.

ARTICLE I.

The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XX.

THE earlier period of the Spanish history, like that of almost all nations who pretend to great antiquity, is wrapped up in fable and obscurity, which all the industry and penetration of future writers has not been able wholly to remove. Human vanity has introduced a thousand absurdities into every account of the rise of monarchies. Each writer strained to increase the importance of his own country, by placing its origin at the greatest distance possible from the present times. In pursuing this end probability has been sometimes overlooked, and the most monstrous fictions advanced, because antiquity rendered them venerable, and the remoteness of time difficult to be detected. What their itinerant bards and orators sung poetically, has been adopted literally, and truth so exaggerated and blended with falsehood, as makes it impossible to separate the mass, and present the ingredients pure and uncompounded.

The kingdom of Castile, with the history of which this volume opens, does not, it is true, claim a very remote origin; but the slow progress of polite learning in Spain, the usurpation of the Moors, the strange taste for school-philosophy, and that absurd theology made up of quibble and chicanery, occasioned the neglect of history, and of those studies that civilize the manners and adorn the mind. Even the northern nations, Sweden, Denmark, and Russia, are perhaps farther advanced in true learning, at this day, than Spain, notwithstanding it has produced Cervantes, Mariana, and some other excellent wits and historians.

Of all the branches of literature, we may venture to say that history is the slowest in its growth: all the rest arrive at maturity before this puts forth the first buds, and probably for this reason, that every part of erudition is necessary to complete the historian. Hence the Spaniards have fallen short in historical composition, because they have not cultivated learning in general with application. Their language is noble, full, and majestic, but possibly too pompous for simple narration, and too inflated for close and strong reflection. France and Italy abound in excellent historians; and yet the best judges are of opinion, that the languages of both countries are too refined, weak, and polished, for the manly energy and fire of historical composition; however, the French and Italians have carried the belles lettres to the highest perfection. As to this kingdom, it was long upbraided with having produced no historians, while science flourished more in England than any other country. Poets, philosophers, and divines of the first class appeared; but it was imagined that some defect in our language rendered all attempts in the way of history, abortive. At last the aspersions were wiped off by three late writers, whose elegance, perspicuity, energy of expression, justness of composition, freedom of thought, and strength of reflection, cannot be surpassed, and will always be admired, as long as any taste for liberty, good sense, and fine writing remain.

As we do not recollect having seen any history of Spain in our own language, except a very indifferent translation of Mariana, we imagine this volume will be extremely acceptable to the public. It is minute, circumstantial, and copious, but too frequently vapid and plausible, there being a certain solemnity and ridiculous importance assumed about the merest trifles, the spelling of a name, the hour, day, or month when such a prince was born, or such an event happened. These are blemishes which sometimes offend, but ought not to prejudice us against a performance that has the merit of being laboured and accurate. Our authors begin with refuting that traditional descent of Don Ferdinand Gonzalez, first count of Castile, given by Mariana. This hero was, in fact, the son of Don Ferdinand Gonzalez, lord of Lava in Castile, and had by his courage, conduct, and policy, raised himself to the highest rank and authority in the province, at that time dependent on Leon. This event fell out in the year 951, after which Gonzalez carried on unremitting war against the Moors, generally with success, and always with reputation. With all his great qualities Gonzalez had an ambition that surmounted all obstacles, and pushed him frequently to actions extremely unjust and criminal. Thus he died

died universally admired, but little regretted, leaving the principality to his son Don Garcias Fernandez, in the year 970.

Don Garcias came to the government with a resolution to tread in the footsteps of his sire, to extend his frontier, maintain a well-disciplined army, and, if possible, raise himself to independency on Leon. These wise intentions were, however, frustrated by unavoidable wars with the infidels, which he carried on with great spirit. At last he was wounded, taken prisoner, and his army defeated; a disgrace that chagrined him so much as to bring on a premature death in prison. His son Sanchez Garcias ransomed his body, which act of filial piety was likewise the first of his administration. Sanchez inherited the courage and policy as well as the dominions of his illustrious ancestors. He amply revenged his father's death, had the honour of placing a king on the throne of Cordova, enlarged his dominions, gained the esteem of the neighbouring potentates, and died highly beloved and regretted by his own subjects, anno 1022. The last count of Castile was Don Garcias Sanchez, son of the late Sanchez Garcias. His personal and mental qualities are described as supernatural; but being a minor at the death of his father, he was first put under the tuition of his mother, a woman of fine understanding, who bestowed the utmost pains on his education, and left him, at her decease, under the guardianship of the great Sanchez, king of Navarre, married to the young prince's sister. His youth and merit could not, however, screen him from jealousy and envy. His subjects conspired against him, and he was assassinated before he was out of his tutelage.

Sanchez, king of Navarre, now succeeded to the government of Castile, in right of his wife. He was the most enterprising, politic, and warlike prince of his time. He erected Castile into a kingdom, and placed the crown on the head of his second son Don Ferdinand. The young monarch had not long enjoyed the badges of royalty, before his father's death encouraged the king of Leon to invade his dominions with a powerful army. The valour and prudence of Ferdinand not only warded off this terrible storm, but annexed the crown of Leon to his own; by which he became the most powerful of all the christian princes in Spain. Some insurrections in Galicia gave him great trouble soon after the union of the two crowns of Leon and Castile; but his intrepidity and policy not only surmounted these, but greatly extended his frontiers, by several victories gloriously obtained over the Moors, and the subjection of the Moorish princes of Toledo and Saragossa. Perhaps the only impolitic transaction of his whole life, was the division he made of his do-

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minions immediately before his death : this was dictated by paternal fondness for all his children, among whom he was desirous of distributing his favours with an equal hand, without all the requisite regard to consequences.

Don Sancho inherited the kingdom of Castile, and was scarce seated in the throne when he found himself engaged in a war against the kings of Arragon and Navarre. His valour soon extricated him out of this, but his restless disposition involved him in another war with his brother Alonzo VI. king of Leon. After various turns of fortune, he, at length, obliged Alonzo to abdicate his crown, and retire into a monastery. His ambition was now stimulated by success. Not content with depriving one brother of his crown, he could reap no satisfaction from his conquests, while there was yet a diadem on the head of another brother. He now resolved to deprive Don Garcias of the kingdom of Galicia, and succeeded with that facility which might be expected from his great superiority in power. Thus were the crowns of Castile, Leon, and Galicia, again united ; but Sancho's ambition was insatiable. He beheld with jealousy the cities Toro and Zamora in the possession of his sisters, and formed a plan for uniting them to his crown ; but he suffered the just punishment of his unnatural avarice. At the siege of Zamora he was killed by a pretended deserter from the city ; his brother Alonzo was restored to his dominions, and the three crowns were united on the brow of that monarch.

Alonzo VI. is characterized by all the historians as a mild, just, and pacific prince ; notwithstanding which we see him imprisoning his brother Don Garcia, in order to usurp his crown, seizing upon a great part of the kingdom of Navarre, in direct opposition to all the laws of equity, and conquering the kingdom and city of Toledo, to which, indeed, he was invited by the people oppressed by the tyranny of their king Hisslem. How justly then he merited the epithets mild, just, and pacific, we leave to our readers to determine, contenting ourselves with remarking, that after having extended his power and dominion farther than any of his predecessors had ever done, he died of a chronic disorder, anno 1109, thirty-seven years after his restoration, and forty-four after the decease of his father.

The king of Navarre, who had married the daughter of Alonzo, claimed the crown of Castile, entered the country with an army, and disbanded his forces upon receiving an ambassy from the Castilians, acquainting him, that they were ready to acknowledge his right without having recourse to arms. The queen, however, resolved to keep the reins of government in her own hands, and rule Alonzo as she had done her former husband,

husband, count Raymond. Her ambition and spirit occasioned a quarrel, which first produced a separation, and afterwards a civil war. At length she was totally defeated in the famous battle of Campo d'Espina; and Alonso VII. gained the peaceable possession of Castile, Leon, Galicia, Toledo, and Asturias, though not entirely before her death, which happened, anno 1126.

This young prince was son to Alonso VI. and was supported in his legitimate claim, in opposition to his sister queen Urraca, and her husband the king of Navarre and Arragon. The first years of his reign were fraught with rebellion and confusion; but his prudence, clemency, and affability, subdued that obstinacy which refused to yield to his arms. After several glorious expeditions against the Moors, he received the homage of the neighbouring potentates, and was invested with the imperial dignity, anno 1134-5. After a glorious and long reign, he yielded up his last breath in the year 1157, leaving this character as drawn by our historians.

‘ He was indisputably one of the greatest monarchs Spain ever had to boast of. He extended his dominions from the mountains of Biscay to those of the Sierra Morena, had the singular honour of receiving the homage of the kings of Navarre and Arragon, and of acquiring, in consequence of that, the glorious title of emperor, which has indeed been ascribed to some of his predecessors, but without due proof. He loved, and was beloved by, his nobility; but at the same time he justly acquired, by his paternal care and strict maintenance of the laws, the title of the father of the commons, whom he protected from all oppression, and rendered far more happy and easy in their circumstances, than they had formerly been. He was a consummate and successful general, and withal the ablest politician of his time; and did more towards the recovery of Spain out of the hands of the infidels, than any of the princes who had reigned before him, his grandfather of the same name only excepted. He was highly respected by his neighbours, and even by the Moorish princes, amongst whom Mohammed Abenzel, king of Murcia, became his vassal but a few years before his death. His son, Don Sancho, no sooner understood that he had breathed his last, than he quitted the army to attend his corpse to Toledo, where it was interred in the royal chapel of the cathedral, with a pomp suitable to the melancholy occasion. In one respect this great prince may be esteemed more happy than his ancestors, that all his great actions were both fairly and fully recorded, in a Latin chronicle that bears his name, and was written in or near his time, which is that we have cited after Ferras,

ras, and has supplied us with many particulars, and rectified many dates, that must otherwise have remained perplexed or doubtful.'

The emperor Alonso's dominions were now divided between his sons. Sancho had Castile, and his brother Ferdinand was unanimously admitted to the sovereignty of Leon, Asturias, and Galicia. The characters of these two princes will sufficiently appear from the following anecdote :

' Don Ferdinand was hardly seated on the throne of Leon, before he found, like most young kings, his person besieged by flatterers, to whom he was but too accessible ; so that the first acts of his government were such as had an evident tendency to overturn it ; for, in consequence of the bad advices given him, he discarded Don Ponce de Minerva, and most of the old officers and statesmen that had been the friends and favourites of his father ; who, finding themselves removed from all their employments, retired to the court of Burgos, and were received with extraordinary respect and kindness by the king of Castile. Don Sancho was no sooner acquainted with the motives which had induced them to take shelter under his protection, than he marched with a considerable army into his brother's dominions ; of which Don Ferdinand no sooner received intelligence, than he set out to meet his brother with a small retinue ; for they had hitherto lived together with so much friendship and affection, that he could not apprehend any danger in the presence of one to whom he had been always dear. He met him at the abbey of Sahagon just as he was going to dinner, and the brothers, as soon as they had embraced, sat down to table. After they had done, Don Sancho told him, ' that he was glad to see him in that condition ; for that, finding his principal nobility retired out of his dominions, he apprehended he stood in need of his assistance ; he added, that their father was a wise man, as well as a great prince ; that the former enabled him to make choice of such officers and counsellors, as raised him into the latter condition ; and that he had given him little in giving a kingdom, if he had not likewise left him these ; that he must therefore take them home with him, listen to their advice, discard his flatterers, and rely upon it ; that, if his own forces were not sufficient, himself and his Castilians were ready to assist him upon any proper occasion. Don Ferdinand taking all this in good part, Don Sancho left him his old servants, and returned into Castile with his army.'

After a short reign of no more than one year and ten days, Sancho breathed his last, anno 1158, sincerely deplored by his subjects, neighbouring princes, and allies. The crown of Castile

tile devolved on his son Alonso, an infant, left under the tuition of Don Guitterez de Castro. His dominions were invaded by his uncle Ferdinand of Leon, under pretence of claiming the regency. In the year 1169, the young king married Eleonora, daughter of Henry II. of England, and submitted the quarrel with his uncle Ferdinand to the English monarch. He carried on divers successful wars against the infidels, notwithstanding which he was excommunicated by the apostolic see. At the death of Ferdinand he invaded Leon, but was repulsed by Alonso IX. son to the late king. In conjunction with young Alonso his cousin, he obtained a complete victory over the Moors at Toloso, in the prosecution of which war he died, leaving his crown to Don Henry, his son, a minor.

The premature death of this young prince, occasioned by the falling of a tile upon his head, brought on the reunion of the crowns of Castile and Leon, not, indeed, as our authors affirm, in the person of Alonso IX. but of Don Ferdinand, to whom Berengara, his mother, resigned the crown of Castile. Nothing remarkable is related of this prince, and our authors leave it in doubt, whether he was king of Leon, of Castile, or of both. From other authorities, however, we are assured that he possessed both crowns, and was succeeded in them by Alonso X. that great patron of science and merit, under whose auspices learning began once more to revive in Europe.

Alonso, commonly known by the name of Alphonso the Great, begun his reign, anno 1252; and after a series of wise administration, liberal actions, generous and prudent measures, breathed his last, anno 1284, his death being hurried on by the unnatural rebellion of his son and subjects. In summing up this prince's character, our authors, weakly enough in our opinion, mention his prophaneness, on account of that saying of his, 'that he could have contrived the universe better, had the Almighty consulted him.' This we rather consider as a severe sarcasm on the perplexed system of Ptolemy, then in vogue, than as an impeachment of the wisdom of providence. Alphonso's sagacity soon penetrated the absurdities of the Ptolemaic sphere; but his good sense could not be blind to the beautiful order and harmony so striking in the composition of the universe. Before his death he pardoned his son Sancho, who inherited his crown, his military virtues, but neither his policy, learning, generosity, or magnificence. This prince waged perpetual war with the Moors, and so heightened the natural ferocity of his disposition, by the constant scenes of blood in which he was engaged, that he obtained the surname of *Fierce*, or *Savage*.

vage. He died, anno 1295, to the great joy of the Moors, and but little regretted by his own subjects.

His crown devolved on Don Ferdinand IV. his son, who, soon after his accession, found himself attacked by the kings of Arragon and Portugal. He had not long terminated these disputes before a rebellion of his subjects required his utmost ability to suppress it. Like all his ancestors he waged war with the Moors, but obtained no great reputation by his military prowess. In the year 1312 he died suddenly in his bed, a punishment inflicted upon him by heaven, according to the superstition of those times, for shedding the blood of his two brothers. Ferdinand's reign was a series of confusion, and his death gave birth to still greater mischiefs. His son Alonso was placed on the throne in his infancy, and the queen declining the regency, that office was assumed by the Infants Don Juan and Don Philip. They quarrelled among themselves, and reduced the kingdom to the lowest abyss of misery. At last the king took the administration into his own hands, which he began with an act of severe, and, possibly, cruel justice, ordering Don Juan to be assassinated. After appeasing civil discord, Alonso entered upon a war with Navarre, which he pursued in a manner that augmented his reputation. Next he turned his arms against the Moors, and was the chief instrument of the signal victory obtained at Salsedo. The important siege of Algeriza raised his character to the highest pinnacle of fame; after which he died of the plague before Gibraltar, adored by his subjects, dreaded by the Moors and admired by all Europe.

Don Pedro succeeded to his father at the age of twelve years. Early he obtained the surname of *Cruel*, from those barbarous murders committed by his orders, on his brother Don Frederic, his aunt Leonora, his cousin Juan de Arragon, his own beautiful queen Blanca, and several of the first nobility. At last he was deposed by Don Henry, took refuge first in Portugal, and afterwards in Guienne; where he prevailed on Edward, prince of Wales, surnamed the *Black Prince*, to use his utmost endeavours to restore him. Reinstating this monster in his dominions appears to us the greatest blemish in the character of that favourite prince of the English nation. Pedro no sooner found himself a second time in possession of the throne, than he began to exercise his usual cruelty, avarice, and debauchery; which so incensed the people, that, inviting Don Henry to the kingdom, they gave battle to the king, and deposed him. Afterwards he was privately put to death by order of Don Henry, who took possession of his treasure, amounting, as it is said, to one hundred and fifty millions in gold and silver.

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Don Henry was proclaimed king by the unanimous voice of the nation A. 1372. His reign was just, mild, and pacific; yet was he taken off by poison, after he had wielded the royal scepter for six years. He was succeeded by his son Don Juan, who, by his marriage with the infanta of Portugal, acquired a title to that crown. Attacked by John of Gaunt, duke of Lancaster, who demanded, in imperious terms, that Juan would resign the crown of Castile, a bloody war ensued: the king kept his crown, and found means to satisfy the duke of Lancaster. His death was sudden, and his reign short; but so amiable, as to afford happy presages of the felicity his subjects must have derived from its duration.

His son, Don Henry III. was raised to the throne a minor. This prince shewed an intrepidity, policy, and sagacity, together with a spirit of enterprize, altogether astonishing at his age. His minority produced disputes about the regency, and introduced so much confusion into public affairs, that he resolved to assume the reins of government before he arrived at the proper age. His intention met with many obstructions; but he triumphed over them all, except the slow poison administered by his treacherous courtiers, of which he died A. 1406, regretted as the father of his people, and admired as a prodigy of wisdom, valour, and generosity.

The reign of his son and successor, Don Juan II. placed on the throne at two years of age, was a lamentable scene of disorder, rapine, and rebellion, by which the kingdoms of Castile and Leon were reduced to the verge of destruction. In the year 1418 he governed the kingdom in his own name; and was soon after seized by a stratagem, contrived by the king of Arragon. As the plot did not operate to the full extent of the design planned by his Arragonian majesty, Don Juan obtained his liberty, endeavoured to revenge the insult, and involved his subjects in fresh troubles. A war with Arragon ensued, and ended more happily than could be expected from circumstances; after which the king turned his arms against the Moors, obtained a complete victory, and deposed the king of Granada. A civil war, that broke out in his own dominions, stopped the progress of his conquests, and obliged him to apply his attention to domestic affairs, in which he was no less successful. In a word, after triumphing over all his enemies, he died in peace, with the reputation of a monarch equal in every public and private virtue to any who had grasped the Spanish scepter.

In the year 1453, Henry IV. mounted the throne of his father with universal approbation, and began his reign by persecuting

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cuting the Moors, and recovering the important fortress of Gibraltar. This prince had an interview with Lewis XI. of France, for whom he entertained a thorough contempt. Several insurrections appeared in his own dominions. At first he was successful against the rebels; then he was forced to come to terms, which he broke; and, lastly, he was deposed, and the infant Don Alonso placed on the throne. At this prince's death the succession was settled on Donna Isabella, married to Ferdinand king of Sicily, and the king was restored to the throne, upon which he sat many years, without having reigned a single day. In the year 1473 he expired, leaving all his dominions to Isabella and Ferdinand, who soon united all the different kingdoms of Spain in one monarchy.

Thus have we presented the reader with a faithful abstract of the volume before us, and of the history of Castile and Leon, so little known in our language. The subject is capable of more embellishment than our authors have bestowed, who too frequently delight in displaying their learning and accuracy, at the expence of their own understanding and the entertainment of their readers. If we have bestowed more than common labour in epitomizing a large volume, it was because the subject is new and curious; but it will not be expected we can proceed in the same method by every article, which would render the fatigue of the month insupportable.

Annexed to the above history is a short account of the kingdom of Arragon, which serves as an introduction to the subsequent part of the Spanish history.

ART. II. *The Law of Nations; or Principles of the Law of Nature: Applied to the Conduct and Affairs of Nations and Sovereigns.* By M. de Vattel. *A Work tending to display the true Interest of Powers.* Translated from the French. 4to. Newbery. [Concluded.]

WHEN we preferred this excellent work to those of Grotius and Puffendorff upon the same subject, as being more just to the rights of nature and society than they, we find it still deserves the preference, as being more methodical, more comprehensive, and yet more simple than either of the former. A short view of each will satisfy the reader in this particular. The treatise of Grotius, *de jure belli & pacis*, from the title, professes to treat of but a small part of the subject of the law of nations. However, it comprises several strictures upon laws in gene-

general, on those laws common to all mankind, and the different manner of promulgating those laws: it treats of marriage, of the power of fathers over their children, of masters over their slaves, of sovereigns over their subjects; of promises, contracts, oaths, public treaties; the laws of ambassadors, the rites of burial; of punishments; the laws of peace and war. In it is examined what is war; in what cases just, and in what otherwise; in what manner we should keep faith with our enemies, and how treat them when conquered.

But though this work contains excellent precepts concerning the law of nations, it cannot be regarded as a methodical treatise of this law in general; and this, without doubt, was the reason that engaged Puffendorf to compose his treatise *de jure naturæ & gentium*, in which he has preserved more order. This is indeed a work of great erudition, and indisputably of much benefit to mankind; but nevertheless it contains many things which do not agree with our customs: whole pages of erudition are exhausted upon cases, that, from the present constitution of things, cannot happen: enquiries are made, and doubts raised, upon subjects that apparently need no explanation. An instance of the first may be found in what he says upon the rights of the first comer, with regard to the privilege of hunting; and of the second in the article of marriage, particularly with regard to divorces, where, by the bye, he appears intirely mistaken. He has not sufficiently endeavoured to shew how the civil does not destroy natural society, and that the latter only serves to perfect the former. To illustrate this was attempted by Wolfius, the great Saxon philosopher; and after him by Burlamaqui, professor of civil and natural law at Geneva, in a work intituled *Principes du droit naturel*, printed at Geneva in 1747. As far as this philosopher goes, he treats his subject with becoming method and precision; but, in an advertisement prefixed to the work, he informs the public, that what he there presents them is but the beginning of a complete system of the law of nature and nations, which he intended to publish, but discontinued, from sickness and other avocations.

This excellent introduction only served to excite a desire among the learned to see the subject continued with equal elegance, accuracy, and truth; and this was reserved for Mr. Vattel, who, in the present work, though he modestly professes to take Wolfius for his guide, almost every where corrects, abridges, and improves him. What Wolfius has diffused into fourteen volumes, our author has contracted into one, at the same time that his reasonings are satisfactory, and carry nothing of the disgusting dryness of an abridgment.

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We would, however, advise the reader, who would go through this volume with profit and pleasure, first to read the treatise of Burlamaqui already mentioned, in which the laws of nature are defined, proved, ascertained, and illustrated. Without a previous acquaintance with the law of nature, the law of nations cannot be demonstrated; since this law is but the application of that rule, subsisting between individuals, to societies, considered respectively as so many single moral agents; and the difference between both laws is the same with that which subsists between an individual and a body corporate, considered as such.

We have, in the former Number, given an abstract of some of those laws which a nation ought to observe with regard to itself: we shall prosecute the subject, by considering those duties which nations ought to observe with respect to each other, which are considered in the second book; and this, in the more particular acceptation of the word, comes under the title of *the law of nations*.

Every nation, says our author, ought to labour for the preservation of others, and secure them from destruction and ruin as far as it can, without exposing itself too much. 'Thus when a neighbouring nation is unjustly attacked by a powerful enemy, threatening to over-run and oppress it; if you can defend it, without exposing yourself to any great danger, unquestionably it is your duty. Do not object that a sovereign is not to expose the lives of his soldiers, for the safety of a foreign nation with which he has not contracted a defensive alliance. It may be his own case to stand in need of succour, and consequently to promote and exert the spirit of assistance is acting for the safety of his own nation. Accordingly policy here coincides with, and enforces obligation and duty. It is the interest of princes to stop the progress of an ambitious power, which aims at a farther aggrandizement by subduing its neighbours. A powerful league was formed in favour of the United Provinces when threatened with the yoke of Lewis XIV. When the Turks had laid siege to Vienna, the brave Sobieski king of Poland with an army came and saved the house of Austria; and possibly, by the same glorious action, all Germany and his own kingdom.'

How appositely does the case, as here stated, come home to ourselves; and how clearly does it point out the rectitude of the conduct of our present ministry! We incur no danger by the assistance we now lend upon the continent, while we save our allies from certain ruin. But to our author.

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‘ Whatever be the calamity with which a nation is afflicted, the like assistance is due to it. We have seen little states in Switzerland order public collections to be made in behalf of towns or villages of neighbouring countries which had been ruined by fire, and remit them liberal succours; no difference of religion diverting them from a work of such true piety. * The calamities of Portugal have given England an opportunity of fulfilling the duties of humanity with that generosity which distinguishes an opulent, powerful, and magnanimous nation. On the first advice of the misfortune of Lisbon, the parliament voted a hundred thousand pounds sterling for the relief of an unfortunate people: the king also was pleased to add considerable sums: ships loaded with provisions and all kinds of succours were sent away with the utmost dispatch; and their arrival convinced the Portuguese, that, in those who understand the rights of humanity, the opposition of belief and worship is no obstacle to their beneficence.

‘ How happy would mankind be, were these amiable precepts of nature every where observed: nations would communicate to each other their products and their knowledge; a profound peace would prevail all over the earth, and diffuse its invaluable fruits; industry, the sciences, and the arts would be employed to procure our happiness, no less than to relieve our wants; violent methods of contest would be no more heard of: differences would be terminated by moderation, justice, and equity; the world would have the appearance of a large republic; men live every where like brothers, and each individual be a citizen of the universe. That this idea should be but a delightful dream! yet it flows from the nature and essence of man.

‘ It is seldom that nature is seen in one place to produce every thing man stands in need of: one country abounds in corn, another in pastures and cattle, a third in timber and metals: all these countries trading together, agreeably to human nature, no one will be without such things as are useful and necessary; and the views of nature, our common mother, will be fulfilled. Farther, one country is fitter for some kind of products than another; as for vineyards, more than tillage. If trade and barter take place, every nation, on the certainty of procuring what it wants, will employ its industry and its ground in the most advantageous manner; and mankind in general proves a gainer by it. Such are the foundations of the general obligation incumbent on nations reciprocally to cultivate commerce.’

The author goes on to consider how far one sovereign can make himself a judge of the conduct of another; upon which he observes, that it does not belong to any foreign power to take cognizance of the administration of this sovereign, to set himself up as a judge of his conduct, and to oblige him to alter it. 'If he loads his subjects with taxes, and if he treats them with severity, it is a national affair, and no other is called upon to redress it, or to oblige him to follow more wise and equitable maxims. It is for prudence to point out the occasions when a foreign prince may make him officious and amicable representations. The Spaniards violated all rules, when they set themselves up for judges of the Inca Athualpa. If that prince had violated the law of nations with respect to them, they would have had a right to punish him. But they accused him of having put some of his subjects to death, of having had several wives, &c. things, for which he was not at all accountable to them; and what gave the finishing stroke to their extravagant injustice, they condemned him by the laws of Spain.

'But if the prince, attacking the fundamental laws, gives his subjects a legal right to resist him; if tyranny, becoming insupportable, obliges the nation to rise in their defence; every foreign power has a right to succour an oppressed people who implore their assistance. The English justly complained of James II. The nobility and the most distinguished patriots resolved to put a check on his enterprizes, which manifestly tended to overthrow the constitution, and to destroy the liberties and the religion of the people, and therefore applied for assistance to the United Provinces. The authority of the prince of Orange had, doubtless, an influence on the deliberations of the States General; but it did not make them commit injustice: for when a people from good reasons take up arms against an oppressor, justice and generosity require, that brave men should be assisted in the defence of their liberties. Whenever therefore a civil war is kindled in a state, foreign powers may assist that party which appears to them to have justice on their side. He who assists an odious tyrant, he who declares for an unjust and rebellious people, offends against his duty. When the bands of the political society are broken, or at least suspended between the sovereign and his people, they may then be considered as two distinct powers; and since each is independent of all foreign authority, nobody has a right to judge them. Either may be in the right, and each of those who grant their assistance may believe that he supports a good cause. It follows then, in virtue of the voluntary law of nations, that the two parties may act as having an equal right, and behave accordingly, till the decision of the affair.'

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The author proceeds to treat of the observation of justice between nations. Of the concern a nation may have in the actions of its citizens. Of the domain in regard to different nations. Of the rules which a country should observe with respect to foreigners. Of the rights which belong to all nations, after the introduction of domain and property. How a nation ought to use its right of domain, in order to discharge its duties towards others, with respect to their innocent use. He goes on to settle the right by prescription, or long possession; and comes to explain the duties of a nation with regard to treaties and alliances; in which he has the following controvertible paragraph:

‘ The justice of the cause is another reason of preference between two allies, and even we ought not to assist him whose cause is unjust, whether he be at war with one of our allies, or with another state; for this would be the same as if we contracted an alliance for an unjust purpose, which is not permitted. No one can be validly engaged to support injustice.’

It may be argued, in opposition to this doctrine, that when a nation enters into an alliance offensive and defensive, it deprives itself, in such a case, of the power of judging the justice or injustice of the quarrels of its ally. When, therefore, it refuses its assistance upon such an occasion, it makes itself at once the judge and accuser; it breaks the terms of the treaty, in which there can be no mistake, in order to prevent an injustice, in the nature of which it may be mistaken. The Dutch, for instance, are bound, by their treaties with England, to furnish a certain number of forces: the compact is evident; to this they are obliged, whatever may be the cause of the quarrel, when not repugnant to their national security; and when they refuse those succours, upon a pretence of the injustice of our side, here they act unjustly, as they commit a certain breach of justice, to avoid an action, the nature of which is at best no more than doubtful. But to proceed.

The author proves the obligation which nations are under to observe those treaties which they have ratified; and explains the nature of the obligation to those agreements made by a public person, who goes beyond the terms of his commission, and acts without the orders or command of his sovereign. As we had lately such an instance, in the famous treaty of Closter-seven, we shall give the sentiments of our author upon this head, as he may be considered as an impartial judge in the dispute.

‘ He who treats in this manner for the state, without having a commission, promises by this means to take such measures,
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that the state, or the sovereign, shall approve and ratify the agreement; otherwise his agreement would be vain and illusive. The foundation of this agreement can be no other on either side, than the hope of the ratification.

‘ The Roman history furnishes us with examples of this kind of agreements: let us stop at the most famous of them, at that of the Caudine Forks, which has been discussed by the most illustrious authors. The consuls T. Veturius Calvinus and Sp. Postumius, with the Roman army, being engaged in the defiles of the Caudine Forks without hope of escaping, concluded a shameful agreement with the Samnites; but informing them, that they could not make a true public treaty (*fœdus*) without orders from the Roman people, without the *feciales*, and the ceremonies consecrated by custom; the Samnite general contented himself with exacting a promise from the consuls and principal officers of the army, and with making them give six hundred hostages; and having made the Roman army lay down their arms, and caused them to pass under the yoke, sent them away. The senate, however, refused to accept the treaty; delivered those who had concluded it to the Samnites, who refused to receive them, and then thought themselves free from all obligation, and covered from all reproach.’

A state cannot be bound by an agreement made without its order, and without its having granted any power for that purpose. But then whether it lies under *any obligation* is what may deserve consideration. ‘ If things are in their first situation, the state or the sovereign may disown the treaty, which falls by this disavowal, and is as if it had never been. But the sovereign ought to manifest his resolution as soon as the treaty comes to his knowledge; not indeed that his silence alone can give validity to a convention, that cannot have it without his approbation; but it would be unjust for him to give time to the other party to execute, on his side, an agreement which he would not ratify.

‘ I however confess, and freely acknowledge, that if the enemy had suffered an intire army to escape, on the faith of an agreement they had concluded with the general, unprovided with sufficient power, and a simple *sponsor*; I confess, I say, that if that enemy had behaved generously, if they had not made use of their advantages to dictate shameful or too severe conditions, equity would have required, either that the state should have ratified the agreement, or concluded a new treaty, on just and reasonable conditions, giving up its pretensions so far as the public welfare might allow. For we ought never to abuse the

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generosity and noble confidence even of an enemy. Puffendorf thinks, that the treaty at the Caudine Forks contained nothing that was too severe or insupportable. That author does not seem to make any great matter of that shame and ignominy that was cast on the whole republic. He did not see the full extent of the Roman policy, which would never permit them, in their greatest distresses, to accept a shameful treaty, or even to make peace as conquered: a sublime policy to which Rome owed all her grandeur.

‘ Let us at length remark, that the inferior power having, without orders, and without authority, concluded an equitable and honourable treaty, to deliver the state from an imminent danger; the sovereign who, on seeing himself thus delivered, should refuse to ratify the treaty, not because he found it disadvantageous, but only to save himself from doing what is the price of his deliverance, would certainly act against all the rules of honour and equity. This would be a case in which we might apply the maxim *summum jus, summa injuria*.

‘ To the example we have drawn from the Roman history, let us add a famous one taken from modern history: the Swiss, dissatisfied with France, entered into an alliance with the Emperor against Louis XII. and in the year 1513, made an irruption into Burgundy. They laid siege to Dijon. La Trimouille, who commanded in the place, fearing that he should be unable to save it, treated with the Swiss; and, without waiting for a commission from the king, concluded an agreement, in virtue of which the king of France was to renounce his pretensions to the dutchy of Milan, and to pay the Swiss, at certain times, the sum of six hundred thousand crowns; while the Swiss, on their side, were only obliged to return home, and they were at liberty to attack France again, if they thought proper. They received hostages, and departed. The king was very much dissatisfied with the treaty, though it had saved Dijon, and preserved the kingdom, which was in very great danger, and he refused to ratify it. It is certain, that La Trimouille had exceeded the power he received from his commission, especially in promising that the king should renounce the dutchy of Milan. He probably only proposed to get an enemy at a distance, that was more easily surprised into a negotiation, than conquered by force of arms. Louis was not obliged to ratify and execute a treaty concluded without orders, and without powers; and if the Swiss were deceived, they ought to blame their own imprudence. But as it manifestly appeared, that La Trimouille did not behave towards them with fidelity, since he had deceived

them on the subject of the hostages, giving them, in that quality, men of the meanest rank, instead of four of the most distinguished citizens, whom he had promised: the Swiss had therefore just reason not to conclude a peace, at least, as no recompence was made for this perfidy, either by delivering up him who was the author of it, or in any other manner.'

Thus we see, if we have strained the laws of nations in the late treaty, yet, of all people, the French have the least right to complain of the injustice, as it was a conduct which they had before given sanction to by their own examples.

The third book treats of duties which nations are obliged to observe in war. We shall, in such a number of just observations, only select such as may seem to have an eye to the present posture of affairs. Thus the miserable situation of the Dutch, in not performing their engagements, is described, and their infidelity in some measure palliated.

'A nation making war, or preparing to make it, often proposes a treaty of neutrality to that state which it most suspects. It is prudent to know in time what is to be expected, and not run the risque of a neighbour's suddenly joining with the enemy, in the heat of the war. In every case, where neutrality is allowable, it is also lawful to engage in a treaty of this nature.

'Sometimes necessity renders this justifiable, however it may be the duty of all nations to assist oppressed innocence. If an unjust conqueror, ready to fall on the property of another, offers me a neutrality when he is able to crush me, what can I do better than to accept it? I yield to necessity; and my inability discharges me from a natural obligation. The same inability would even excuse me from a perfect obligation contracted by an alliance. The enemy of my ally threatens me with a vast superiority of force; my fate is in his hand: he requires me to give up the liberty of furnishing any force against him. Necessity and the care of my safety frees me from my engagements. Thus it was that Lewis XIV. compelled Victor Amadeus duke of Savoy to quit the part of the allies. But then the necessity must be very urgent. It is only poltroons or the perfidious who avail themselves of the least fear to break their promises, and be wanting in their duty. In the late war the king of Poland, elector of Saxony, and the king of Sardinia, firmly held out against the misfortunes of events, and, to their great honour, could not be brought to treat separate from their allies.'

He next discusses a topic which is still in agitation amongst us, namely, whether neutral nations have a right to carry on trade

trade with our enemies. ‘ It is certain, says he, that as they have no part in my quarrel, they are under no obligation to abandon their trade, that they may avoid furnishing my enemy with the means of making war. Should they refuse not to sell me any of these articles by taking measures for transporting great quantities of them to my enemy, with a manifest intention of favouring him; such a partiality would exclude them from the neutrality they enjoyed. But if they only continue their customary trade, they do not thereby declare themselves against my interest; they only exercise a right which they are under no obligation of sacrificing to me.

‘ On the other hand, whenever I am at war with a nation, both my safety and welfare prompt me to deprive it, as far as possible, of every thing which may enable it to resist or hurt me. Here the law of necessity shews its force. If this law warrants me, on occasion, to seize what belongs to another, shall it not likewise warrant me to stop every thing relative to war, which neutral nations are carrying to my enemies. Even if I should, by taking such measures, render all these neutral nations my enemies, I had better run the hazard than suffer him who is actually at war with me, to be thus freely supplied to the great increase of his power. It is therefore very proper, and very suitable to the law of nations, which disapproves of multiplying the causes of war, not to consider those seizures of the goods of neutral nations as acts of hostility.

‘ When I have notified to them my declaration of war against such or such a people, if they will afterwards run the risque of supplying them with things relative to war, let them not complain if their goods fall into my hands; for I do not declare war against them because they attempted to carry such goods. They suffer indeed by a war, in which they have no concern; but it is accidentally. I do not oppose their right; I only make use of my own; and if our rights clash with, and reciprocally injure each other, it flows from the effect of an inevitable necessity. This is a collision, which happens every day in war. When pursuant to my rights I exhaust a country, from whence you drew your subsistence; when I besiege a city with which you carried on a large trade; I doubtless injure you, I cause losses and inconveniences; but it is without any design of hurting you. I only make use of my rights, and consequently do you no injustice.’

As we have already observed, this author may be considered as an impartial arbitrator in the present dispute; and consequently his decisions in our favour should weigh more in the eye

of reason and moderation, than all the manifestoes, declarations, and complaints, that have been published with so much clamour both on the one side and the other.

‘ Effects belonging to an enemy, proceeds our author, found on board a neutral ship, are seizable by the rights of war; but by the law of nature the master is to be paid his freight, and not to suffer by the seizure.’

With regard to the present scene of horror practised in America, in our wars with the savages, the author delivers his opinion of the subject as follows. ‘ There is, however, one case where life may be denied an enemy who surrenders, and also capitulation refused to a place. This is when the enemy has been guilty of some enormous breach of the law of nations, and particularly if it be at the same time a violation of the laws of war. This denial of quarter is no natural consequence of the war, but the punishment of his crime; a punishment which the injured party has a right to inflict: but for this penalty to be just, it must fall on the guilty. When the war is with a savage nation, which observes no rules, and never gives quarter, it may be chastised in the persons of any seized or taken, they are among the guilty, that by this rigour they may be brought to conform to the laws of humanity. But wherever severity is not absolutely necessary, clemency is to be used. Corinth was utterly destroyed for having violated the law of nations towards the Roman ambassadors. However, that severity has been censured by Cicero, and other great men. He who has even the most just cause to punish a sovereign as his enemy, will always incur the reproach of cruelty, should he cause the punishment to fall on the innocent people. There are other methods of chastising the sovereign: as the depriving him of some of his rights, taking from him towns, and provinces. The evil which the whole nation suffers then, is a participation inevitable to the members of a political society.’

The fourth and last book treats of the restoration of peace, and of embassies. And this book is, perhaps, the most accurate and judicious treatise upon the subject that has hitherto appeared; but we are obliged, for want of room, to omit such quotations from it as would give the reader a proper idea of its excellence.

For the honour of Europe and our own times, however, the laws of nations are better observed, both with regard to peace and war, than formerly. We could therefore have wished, that this fine writer had illustrated his treatise with an *history* of the law of nations: this would have made not only an instructive, but

but entertaining part of the performance. Of this law he confesses the ancients had but a very faint idea: we should then have been glad to have known when it had its first rise in Europe; for it can scarcely be said to exist elsewhere. This excellent law had most probably its original about the time of Charlemagne: for before his time the nations of Europe were little civilized, and observed few treaties amongst each other. It is at this memorable period John Dumont begins his body of this law, consisting of seventeen volumes in folio, and comprising all the treaties of alliance, peace, navigation, and commerce since the times of Charlemagne. Others, however, fix the origin of this law to a later period; and observe, that all knowledge of this science before the times of Maximilian I. is rather matter of curiosity than instruction. However, certain it is, that every title of honour, and probably of privileges resulting from those titles, were spread over Europe, and acknowledged by the mutual consent of nations, much earlier. In Italy, Spain, Sicily, Hungary, Germany, Poland, Sweden, Denmark, and England, the name of Roman Emperor was held in reverence and esteem, even though the nations were independent of his power. Dukes, earls, constables, marshals, seneschals, admirals, parliaments, states, diets, councils, chambers, are names common to every part of Europe, and of great antiquity, proving that nations cultivated a greater degree of friendship than historians are pleased to admit.

Nothing but the peculiar merit of this treatise could have induced us to this prolix account, which must still necessarily be imperfect, as it attempts to epitomize a performance where not a single paragraph is redundant. As to the translator's part, he has generally performed it with proper regard to the sense of his author. There are, however, some inaccuracies; but these slips in a long work are unavoidable. The errors of the press are, however, far more frequent.

ART. III. *The Life of Erasmus. Vol. II. 4to. Pr. 19s. sewed.*
Whiston and White.

HAVING in a former Number given a specimen of the first volume of this work, we owe to the public an account of the second, which is just come from the press, and completes the execution of Dr. Jortin's plan.

However interesting the particulars of Erasmus's life are to such as want to be acquainted with the history of his times, and

of the reformation, they would be of less real use to posterity, if the works of that great man did not, in some measure, daily revive his memory with those that read, and endeavour to imitate them. Circumstances vary, and sooner or later are carried away by the stream of time; taste, learning, and moderation, are immortal, and must make the writings of Erasmus, and we may add, the observations of his biographer Dr. Jortin, a pattern to posterity, as they will ever be an ornament to their age.

The volume now before us will be acceptable, both to them that have, and to them that have not, the Leyden edition of Erasmus's works. The former will here find considerable supplements, and useful illustrations, to a collection worthy of a place in all great libraries: the latter will, at least, have the benefit of supplying themselves with very curious accounts of these works, and be furnished with specimens of the manner of thinking and writing of this great teacher of mankind.

But the very circumstance that constitutes the utility of this book, renders a copious extract next to impossible. We shall therefore content ourselves with giving a general idea of the whole, and transcribing a few select passages.

This work is divided into two books: the first entitled, *Remarks on the Works of Erasmus*, contains the judgment which learned men have passed upon them, the principal observations made by several celebrated authors upon the different writings of this great man, and, lastly, a short analysis of those writings, together with various notes and emendations of our learned editor. The second, intitled *Appendix*, contains several pieces, which either had not appeared in his writings, or may be of use to those who have read the first volume of Dr. Jortin's work.

We see with pleasure, by reading what learned men of different nations, and at different periods, have said of Erasmus, that, excepting some few pedants or bigots, they have all agreed to speak of him with great applause. Thuanus, Huetius, Colomesius, Du Pin, among the Romanists; Camerarius, bishop Jewell, Episcopus, Vossius, Seckendorf, Le Clerc, and many others among the Protestants, give him much the same character, and rarely mingle censure with their encomiums. *Vidit hoc, qui nihil prope non vidit Erasmus*, says Grotius. These few words, from so great a man, are equal to a compleat panegyric.

Scaliger, indeed, Paulus Jovius, P. Manucius, and Muretus, great sticklers for the Ciceronian sect, which was so effectually ridiculed by Erasmus, and the cardinals Du Perron and Bellarmin,

min, Canisius, Father Simon, the dictators of the council of Trent, the inquisitors, and a swarm of petty writers and monks, have been less favourable to his stile and to his faith. But our learned editor vindicates his memory by exposing the principles and motives of his opponents, from authentic testimonies ; and thereby the reader is presented with many historical particulars, which do honour to the extensive erudition of our author, and entertained with such lively strokes as show at once the readiness of his pen and the goodness of his heart.

Thus, under the article of Perron, he gives his readers a collection of extracts from different writers, containing an account, favourable and unfavourable, of a man who made a figure, and no small noise in the world ; and *who disputed against the Protestants, in all probability with more vehemence than sincerity, as with more effrontery than erudition.*

The first part of this collection may suffice by way of specimen. ‘ The first Catholic who wrote in French upon matters of religion, was cardinal Perron. Before him it was so appropriated to Huguenots, that it was esteemed a characteristic of heresy. Du Perron had made himself a sort of colonel-general of literature ; and when any one wanted, to pass for a scholar, he got himself presented to the cardinal, who, on such occasions, never failed to ask the candidate, Have you read *the author*, or *the French author* ? and this *author*, by way of eminence, was Rabelais.

‘ Du Perron, in point of virtue and religion, was esteemed neither amongst the Huguenots nor amongst the Catholics. His French poems are execrable. He had a cheap victory over poor Du Pleffis Mornay, who had not read the authors that he had cited, and had trusted to collections, which others had made and put into his hands. Du Pleffis was condemned too hastily on some points ; as, for instance, on Durandus, who, as well as the author of the epistle to Cæsarius, was certainly against transubstantiation, &c.

‘ Du Perron was much in the wrong to collect together, and present to view all the passages which the Protestants have extracted from the ten volumes of St. Augustine ; for as he sometimes gives poor answers, it hath a bad effect. Guy Patin says, that he died of a soul disease : that is not true ; he died of the stone, for which he would not be cut. He was known at court even in the time of Henry III. but made no figure there. The fair Gabrielle, the mistress of Henry IV. brought him into the king’s favour. He was a man determined to make his fortune at any rate, and had nothing else in view and at heart. He was

a Thraſo, who had more ſhew than learning, and a better courtier than a divine.

‘ He is not the only eccleſiaſtic who hath made his fortune by that *polite method*. It is ſaid, in a French *relation of Muſcovy*, that, in the laſt century, a man was created patriarch of that nation, becauſe he had the fineſt beard of any of his countrymen. Patriarchal beards, like comets, have only blazed now and then, whiſt the *Gabrielles* have had a much greater ſhare in furniſhing the church with luminaries.’

Dr. Jortin chiefly enlarges upon the extracts, which the famous Le Clerc has given of the various writings of Erasmus, from the laſt edition which was drawn up under his own inspection, and, after preſerving the moſt material pieces, he runs over the different volumes of this edition, tranſcribes the learned prefaces of the editor, ſelects ſeveral paſſages out of the principal works, and frequently adds notes and remarks of his own.

Thus, in ſpeaking of Erasmus’s dialogue on the pronunciation of the Latin and Greek tongues, he gives the following account of the controverſy raiſed on that ſubject.

‘ When Conſtantinople was taken by the Turks, in the middle of the fifteenth century, the learned Greeks, who fled to Italy, introduced both the ſtudy of the Greek tongue, and their own manner of pronouncing it.

‘ But ſome critics, as Aldus Manutius, Erasmus, Cheke, &c. ſuſpected that theſe Greeks had loſt the true and original pronunciation. They propoſed a different way of reading Greek, and ſoon made many converts to their opinion.

‘ J. R. Wetſtein published a collection of orations, or diſſertations, againſt theſe critics, and in defence of the pronunciation of the modern Greeks; in which he hath pleaded his cauſe ſo well, that he will at leaſt lead a candid examiner into a ſtate of ſuſpenſe, and make him pronounce a *non liquet*.

‘ The Greeks above-mentioned ſounded *η*, *υ*, *ει*, *οι*, and *υι*, like *iota*; *αι* like *ε*; the *υ* in *αυ* and *ευ* like the Latin *v* conſonant, that is, a little like *f*, or *φ*. They alſo ſounded *ϛ* like the *v* conſonant; and *γ* before *γ*, *κ*, *ξ*, *χ*, like *ν*.

‘ They pronounced the *ι*, not broad, as we Engliſh do in *templi*; but ſofter, as we do in *templis*, &c.

‘ It is evident that, upon this ſyſtem, there is in the Greek language a perpetual Iotaciſmus, together with many uſeleſs vowels and diphthongs (uſeleſs as to pronunciation) which might as juſtly have brought an *action of treſpaſs* againſt *Iota*, as *Sigma* once did againſt *Tau*.’

‘ Again,

Again, in the article of the *Ciceronianus*, he transcribes the following passage, which he judiciously corrects :

‘ *Jesus Christus*, Verbum et Filius æterni Patris, juxta prophetias venit in mundum, ac factus homo, sponte se in mortem tradidit, ac redemit Ecclesiam suam, offensique Patris iram avertit a nobis, eique nos reconciliavit, ut per gratiam fidei justificati, et a tyrannide liberati, inseramur Ecclesiæ, et in Ecclesiæ communione perseverantes, post hanc vitam consequamur regnum cælorum.

‘ So all the editions which I have seen : but it should certainly be — a *Diaboli tyrannide liberati*. Erasmus thus humourously turns this *Christian sentence* into *Ciceronian Latin*.

‘ *Optimi Maximique Jovis* interpres ac filius, servator, Rex, juxta vatum responsa, ex Olympo devolavit in terras, et, hominis assumpta figura, sese pro salute Reipublicæ sponte devovit Diis Manibus, atque ita concionem, sive civitatem, sive rempublicam suam asseruit in libertatem, ac Jovis Optimi Maximi vibratum in nostra capita fulmen restinxit, nosque cum illo redegit in gratiam, ut persuasionis munificentia ad innocentiam reparati, et a *Sycophantæ* dominatu manumissi, cooptemur in civitatem, et in Reipublicæ societate perseverantes, quum fata nos evocarint ex hac vita, in Deorum immortalium consortio rerum summa potiamur.’

Though Erasmus’s character as a poet does not stand very high, yet the following stanza’s of his hymn to the holy angels may claim an exception. At least the editor, on whose judgment we would chuse to rely, introduces them in this manner :

‘ *Ambitu* quem triplici triformem
Dextera lævaque frequentiores
Cingitis, quam nocte silente plenam
Sidera Lunam.

Read,

Ambitu quem *vos* triplici triformem, &c.

What follows, concerning Satan and the fallen angels, is very prettily imagined and expressed, and truly poetical.

Invidet vestræ Miser ille forti,
Eminus sedes quoties ademptas
Suspicit frendens, et inauspicati
Pœnitet ausus.

Vespero quondam similis rubenti,
Inter æternos rutilabat ignes,
At simul Regis diadema miles
Ambiit audax,

Jam pares volvens animo cathedras,
 Flammeo telo, grege cum sequaci
 Ictus, ejectioneque, rudem ruina
 Terruit orbem.

Excipit partim cava Styx ruentes,
 Abditur lucis bona pars opacis,
 Curſitat magnum per inane multo
 Plurima turba :

Densior quam Cecropiis in hortis,
 Tinnulos æris crepitus secuta,
 Evolant examina, quamque cœlo
 Decidit imber.'

Dr. Jortin gives a full account of Erasmus's New Testament, and of its five different editions, chiefly out of Wetſtein's famous edition. He likewise extracts some of Erasmus's notes, and adds some of his own. The reader will not be displeased with the following specimens :

' *Galatians*, ver. 12.

' Instead of making remarks on Erasmus and other commentators, I shall only observe, in three words, that ἀπονομοῦναι may be taken in the reciprocal sense : *Utinam se etiam absciderent*.— I wish these *circumcisers* would also *cut themselves quite off* from your communion, and leave the Christian church, where they do more harm than good to themselves and to others.

' *1 Tim.* iii. 16.

' Mihi subolet *Deum* addictum fuisse adversus hæreticos Arianos, &c.

' The true reading seems to be μνηστος. "Ο εφανερωθη, &c. *Id quod. That which was manifested*, &c.

' *1 John* ver. 7.

' This text of the *three witnesses in heaven*, was omitted by Erasmus in his first and second edition ; but inserted afterwards, upon the authority of one MS. which is called by him *Codex Britannicus*. But Erasmus suspected that this MS. had been accommodated by the transcriber to the Latin version.

' This *Codex Britannicus* (which is the *Codex Montfortii*, and the *manuscript of Dublin*) hath the passage, in the following manner, as I have transcribed it from a manuscript letter of John Ycard, Dean of Killala, &c.'

Then comes the passage, which hath the accents, and which abounds with abbreviations.

' Concerning this contested passage, see Erasmus and Wetſtein on the place, and Wetſt. *Prolegom.* p. 52. 182. T. Emlyn's works,

works, vol. II. two letters of Sir I. Newton, printed in 1754. Le Clerc's Bibl. A. and M. xviii. p. 404, and Mr. de Miffy's Remarks in Dr. Maty's Journal, tom. viii. 194. ix. 66. xv. 148.

‘ Simon in his *Dissert. Crit. sur les MSS. du N. T.* hath confuted the silly arguments of Arnauld in defence of this text. This Arnauld had the good luck to be cried up by a party, and to be esteemed far beyond his literary merits, as it is usual on such occasions.

‘ Mattaire in his *Annal. Typ.* hath also defended this text ; but he says nothing that deserves the least notice and regard.

‘ Longerue composed a dissertation to shew that this passage is spurious : whether he published it, I know not.’

The Appendix is introduced by the following advertisement of our judicious editor : ‘ It is a common thing for writers of history to give an appendix, at the end of the work, containing original records, letters, instructions, memorials, vouchers, and so forth. If I may judge of others from myself, these collections are often passed over in a cursory manner by the reader ; and his attention is only fixed here and there upon some extract, which hath a promising aspect. And yet candid and reasonable judges will not hastily condemn an author for having given them such compilations : they know that in curious and critical disquisitions, those records may be very useful or absolutely necessary to be consulted.

‘ The following extracts, if I mistake not, are much better adapted to the general taste of the learned, than most of the above-mentioned appendages.

‘ In the first place, these pieces are, for the most part, composed by Erasmus ; they are also usually upon interesting or entertaining subjects ; and they tend to illustrate the life of Erasmus ; for which reason the reader is here desired, when he takes this appendix in hand, to have the first volume by him, and to consult the passages to which references are made.

‘ Some of these pieces are indeed to be found in the editions of Leyden, or of Basil ; and therefore it may be thought needless, in the opinion of certain persons, to reprint them. But how many men of letters have those editions by them to consult ? Perhaps not one in five hundred.

‘ Another design in this appendix, is to give a supplement to the edition of Leyden, containing such smaller tracts, prefaces, and dedications of Erasmus, and such letters of him and his correspondents, as are not in that edition.’

Of the sixty-four articles contained in this appendix, eighteen only are to be found in the edition of Leyden. Most of the others are taken from original editions of Erasmus's translations, or separate treatises, and have, I do not know why, been omitted in the editions of Basil and of Leyden. Some are extracted from manuscripts, and from printed collections of letters, journals, and other works published in Germany, and little known elsewhere.

It would be an unpardonable omission not to take notice in this place, that Dr. Jortin deserves by all means a higher title than that of a mere compiler. At the same time that he exactly transcribes the pieces which he collects, he is at the trouble of comparing the several copies together, and extracts from each the best readings; he corrects not only evident blunders, which the negligence of former transcribers had overlooked, but also applies his critical skill to the restoring of several passages to good sense, and to their real meaning.

We shall now transcribe two or three of the shortest pieces, with the remarks of Dr. Jortin. The first is an English letter of Pace to Wolsey, taken from an original in the British Museum.

“Pleas itt your grace. I advertise the same as of myselfe, that we be nowe troblydde here wyth fere of the greate plage: for the yonge lorde Graye is thys nyght past deade of thar syknesse, and an Almayne servante to the kynge dyede affore him off the same, and some othre be disleasydde here in lyke manner as it is thoght. *Deus bene vortat.* Here arrivydde thys daye a Spanishe frere, namydde by his cumpany a sainte: allegynge that in the late great tempeste in the see, he by hys prayers schewed miracles, and causydde the sayde tempest to cease: *ipso carlo id protestante, dimissis in navim magnis luminaribus.* The sayde frere desyrydde to have wyth the kynge secrete communication, and hadde by the space of ooy † houre: but of what matiers I know nott. Albeit thys I knowe, that the kynge estemyth hym more a frere than a saynte. He haith professydde the ordre off S. Hierome many yers; and yitt haith no maner of lernynge. *Audaciam enim habet plusquam Hispanicam.* The kynge is passe tyme nowe is all in hawkyng. And thus Jesu preserve your grace in longe helth and continuall prosperitie. Ffroom Wyndesore this xv off Octo. By your graces most humble and faythful servant
Ri. Pace.”

The famous epistle of Erasmus to Pace is here reprinted, and we think happily restored to the original reading.

† Perhaps one.

“*Erasmus Richardo Pacæo salutem.*

“^a Utinam huic fabulæ, quam nobis parum auspiciato exorsus est Lutherus, Deus aliquis *ἐν τῇ ὑμῶν* felicem imponat finem. Dedit ipse telum hostibus suis, quò confoderetur; atque ita rem gessit quasi servari nollet, frequenter et meis literis, et amicorum vocibus admonitus, ut styli mucrorum temperaret. Tanta est enim in eo acerbitas, ut etiamsi omnia essent verissima, quæ scripsit, tamen res non potuerit habere felicem exitum. At vereor ne Jacobitæ et Theologi quidam parum moderate sint usuri victoria sua: præsertim Lovanienses, quos habet privatum quoddam in me odium, et nacti sunt ad eam rem organum longe accommodatissimum Hieronymum Aleandrum. Is satis insanit suapte natura, etiamsi nullus instiget; nunc habet instigatores, qui possint etiam moderatissimum ingenium ad insaniam adigere. Provolant undique libelli virulentissimi; hos omnes mihi tribuit Aleander, cum ego multos nescirem natos, priusquam ex illo cognoscerem. Agnovit Lutherus suos libros apud Cæsarem, et tamen ex his mihi ^b tribuit Captivitatem Babylonîcam. O me ^c fœcundum, qui tot libellis scribendis sufficerem, cum interim difficillimo labore ^d reconcinnem Novum Testamentum, ^e castigem Augustini libros, præter alias studii portiones. Dispeream si in omnibus Lutheri libris est ^f unica syllaba mea, aut si ullus maledicus liber me auctore prodiit. Imo deterreo sedulo. Nunc hoc agunt, ut doceant Lutherum quædam hausisse ex meis libris, quasi non plura hauserit ex Epistolis Paulinis. Nunc demum sentio hoc fuisse consilium Germanorum, ut me volentem nolentem pertraherent in Lutheri negotium, Inconsultum mehercle consilium. Qua re me potius alienassent? Aut quid ego potuissẽm opitulari Luthero, si me periculi comitem fecissẽm, nisi ut pro uno perirent duo? Quo spiritu ille scripserit non queo satis demirari, certe bonarum literarum cultores ingenti gravavit invidia. Multa quidem præclare et docuit et monuit. Atque utinam sua bona malis intolerabilibus non vitiasset. Quod si omnia pie scripsisset, non tamen erat animus ob veritatem capite periclitari. Non omnes ad martyrium satis habent roboris;

“^a This letter is amongst the epistles of Erasmus, with various readings at the end. Ep. 583. I have transcribed it from the original in the British Museum.

“^b Tribuit nempe Aleander.

“^c Fœcundum, as I conjecture, for it is blindly written.

“^d Reconcinnem, or reconcinnarem, for I know not which it is.

“^e Of castigem, there is nothing left but castig.

“^f Una, or unica, I know not which.

vereor autem, ne si quid inciderit tumultus, Petrum sim imitatus. Pontifices ac Cæsares bene decernentes sequor, quod pium est; male § statuentes fero, quod tutum est. Id opinor etiam bonis viris licere, si nulla sit spes profectus. Ac rursus Libellum de Julio mihi impingunt; adeo nihil relinquunt intentatum, quo lædant non tam me quam bonæ studia, quæ nollent isti sic efflorescere. Sed de me viderit Christus, cui semper meæ servierunt literulæ. Posteaquam Lutherus abiit in favillas, ^h undique laudem sibi vindicant Prædicatores ac Theologi quidam non admodum sinceri. Videndum est cordatis Principibus, ne jus laxetur istis sæviendi in innoxios ac de Religione Christiana bene merentes; neve ita feramur odio in ea, quæ male scripsit Lutherus, ut e bene dictis fructum amittamus. Cætera cognosces e Mori literis. R. D. Cardinali, Patrono ac Domino meo incomparabili, facies, quam potes, commendatissimum. Bene vale, Pacæ clarissime. Bruxellis, 3 Nonas Julias. Anno 1521. Erasmus tuus."

This letter confirms a saying which is attributed to Erasmus, that the Lutherans were but bad performers of a good play. *Lutheranos bonam comædiam male agere*†. But it may well be questioned, whether Erasmus's cautious way of acting, or rather of not acting, was more to the purpose, or at least, upon the whole, of equal service to mankind.

The *Julius*, which is mentioned in the preceding letter, and inserted amongst the pieces of this appendix, was a dialogue published in 1517, against the pope of that name. St. Peter is represented refusing the admission into heaven, of which he has the keys, to that imperious pontiff, who, in a previous conversation with the celestial door-keeper, exposes in the most lively manner his own vices and pride. This little piece made a great noise upon its coming out, and was inserted in a very scarce collection, intitled *Pasquillorum Tomi duo, Eleutheropoli*, 1544. It was reprinted at Oxford in 1669, and 1680, and the English editor prefixed to it a colloquy, wherein, from the conformity of stile, he endeavoured to prove it written by Erasmus. Dr. Jortin having found a copy of the Pasquilli, as likewise the last Oxford edition of the dialogue in the British museum, has been at the trouble of transcribing this famous piece, which he thinks *very elegant and ingenious*, and so much in the manner and stile of Erasmus, that he knows of no person in his days, who can

‘ § Statuentes, I think.

‘ ^h Libri ejus ex mandato Caroli V. WORMATII fuerant combustii.

‘ † Urstisii Epit. Hist. Basil. 1577, p. 89.

be supposed to have been both able and willing to write it. He has collected several passages from the writings of Erasmus, and those of his friends, by which it seems probable, that if that famous man did not write the whole dialogue, he had some share in, and possibly the revision of it. Our editor observes, that in a letter to cardinal Campegius, wherein Erasmus does his best to invalidate the charge of authorship, he yet does not positively deny his having wrote, but simply his having published it.

Notwithstanding the pains which Dr. Jortin has taken to collect all the pieces of Erasmus omitted in the Leyden edition, a few must certainly have escaped him, and probably may some time or another furnish him with materials for a supplement. Thus, for instance, the epistle *De laudibus Argentinae*, which Dr. Jortin quotes from the *Annales Typographici*, is only part of a letter of Erasmus to Wimphelingius. Maittaire injudiciously curtailed this letter, and left out passages, which may be restored from a copy of Erasmus's book, printed at Basil in 1521.

At the end of the appendix there is an useful index to the two volumes, and specimens, in four copper-plates, of the hand-writing of sixteen eminent persons contemporary with Erasmus, as also a print of the ring, and the seals of Erasmus.

ART. III. *An Essay on the Autumnal Dysentery. By a Physician.*
8vo. Pr. 1s. 6d. Becket.

IT may possibly prejudice a certain kind of readers against this little performance, that the author's very first period is altogether unintelligible. Addressing himself to Dr. Rutherford, his words are, 'The success I have had in treating the epidemic dysentery, which prevailed in this city and neighbourhood in the autumnal seasons of 1758 and 1759, I look upon as an obligation to communicate to the public what experience hath taught me, and what I conceive may be for their benefit on that subject.' This, however, is but a slip of the pen, which every person of candour will readily excuse. We could wish it were as easy to apologize for that hard phraseology, and fondness for new and difficult words, which our author seems to think imparts a classical air to his performance. For instance, *glarey stuff*, *effete*, *obtemperate*, *redargue*, *unbenign*, *obscure pulse*, *renisus*, *exacerbation*, *recovering*, and uniting with *an acid*, &c. &c. are words and phrases that might as well be omitted for others more familiar. They serve only to create suspicion, that an author is cloaking ignorance with affectation. Technical terms are, indeed,

deed, often unavoidable without a periphrasis; but unnecessarily used, they are always disgusting.

Abstracting from these little blemishes, and a strong passion for running into theory, not sufficiently confirmed by observation and experience, there appears a considerable share of medical knowledge and sagacity in this performance. Dr. Wilson has very clearly laid down the procatartic or predisposing causes of the autumnal dysentery, which he judiciously distinguishes in the symptoms and indications of cure, from the same disease at other seasons of the year. He rejects the vulgar notion, 'that dysenteries are produced by the abuse of summer and autumnal fruits, or by crude chyle generated from the excessive use of flatulent roots.' 'In fact, (says he) almost all vegetable food, as it is ascenscent, rather repels than promotes any disorder which tends to putrescency. An abuse of luscious sweet fruits may sometimes prove the proper cause of a diarrhea, but scarcely of a dysentery, otherwise than as a diarrhea may be the immediate occasion of exciting a latent predisposition to the dysentery. A surfeit of very sharp or very cold fruits will immediately produce a very dangerous cholic or iliac passion; their coldness immediately shutting the orifices of the vessels, both imbibing and excretory, which opens into the stomach and small guts; by which means the ascent of the chyle is stopped, and the ultimate arterial vessels become first obstructed and then inflamed, so that the chyle can neither recover its passage, nor the excretories unload themselves into the cavity. Here matters arise to a critical situation all at once, and a decision of the issue in death or recovery frequently depends on a few hours: but we have no evidence nor ground of presumption, that cooling vegetable juices, when taken into the blood, dispose it to any kind of inflammation or febrile disorder.'

The doctor is of opinion, that persons who attribute the dysentery, or any other disease, to the nature of the season or weather, generally found their presumption upon two mistakes. 1st, In imagining that any infectious effluvia conveyed from the air into the blood, should dispose it to this disorder. 2dly, In apprehending, that diseases impressed by the air, are merely the effect of the season in which they appear. The following remarks deserve strict attention, as they lead to a precise idea of the cause and nature of a dysentery.

'Generally speaking (says our author) the topical diseases, which are most epidemic in the spring, are disorders or obstructions of the breast, and of those parts which are more immediately connected with the organs of respiration; colds, coughs, pleurisies, peripneumonies, pleuro-peripneumonies, &c. whereas the

the topical diseases in autumn are generally those of the chylipoetic viscera, such as cholics, choleras, diarrhæas, dysenteries, &c.

‘ The second observation is, that all spring diseases are of an inflammatory nature, with a remarkably firm and sily crassamentum of the blood : for this reason, vernal diseases bear large and reiterated evacuations with advantage, for most part, both to the spirits, and to the resolution of the disease. On the contrary, in autumnal diseases, especially after very hot summers, the texture of the red blood is more lax, and tending to dissolution : if any sizziness appears in it at all, the pellicle is thin, of a dark blue, or appears here and there only in streaks upon the surface ; but as frequently it exhibits no appearance of pellicle at all, being florid and soft upon the surface, blackish below, and tending to dissolve at the bottom, like a sediment in serum. Even the fevers which are not topical, and agues in the spring, are attended with sily blood ; whereas those of autumn are much less, if at all so ; and both the fevers and agues of the latter season are tainted with a kind of malignancy not to be observed in spring diseases.’

Next he reasons upon the essential differences between vernal and autumnal epidemic diseases. ‘ As to the former (says he) in winter the fluids are more condensed ; their heat is then properly innate, preserved by, and proportioned to, the progressive motion of the blood ; the circulation is more vigorous ; the solids are better braced ; the pores of the skin are more contracted ; and the perspiration is not so large : in proportion to the decrease of the perspiration, there is an increased secretion by the urinary passages and the vessels of the intestines, the stools are larger and more dissolved ; digestion is performed more cleverly, and fresh repairs of food are demanded in larger quantity, and by a more craving appetite.

The reverse of all this happens in summer ; the fluids become more expanded and relaxed in their structure ; they acquire an increased degree of intestine motion from the heat of the season ; their progressive motion grows more sluggish ; the pores of the skin are more relaxed and patulous, and the perspiration of course is greater ; the solids are less vigorous and elastic : the secretions by the urinary passages and primæ viæ are abated ; and the action of the intestines upon their contents is more inert.

‘ Nature habituating our bodies to these changes, it becomes a part of our constitution to obtemperate them.

‘ For a further illustration, I shall take the liberty to divide the body into three surfaces, a distinction very necessary upon this subject, and abundantly natural and obvious when it is made. First, the external surface of the skin, which I have observed undergoes very sensible variations in relation to its perspiration ; secondly, the surface of the lungs, trachea, mouth and nose, with the cavities belonging to it. This surface is even superior in extent to the surface of the skin : to it also the air has regular access by respiration, and from it is constantly exhaled a large quantity of perspirable effluvia. Thirdly, the surface of the intestines, to which no air has access, save so much as is carried down with the aliments. This surface also is plentifully irrigated with moisture from its excretories, which is all disposed of in diluting the chyle and its recrements, lubricating the surface of the canal these pass along, or by reabsorption into imbibing venous capillaries.

‘ In the spring, when all nature becomes more animated, our fluids grow more active, volatile, and inflated in that degree which cherishes the spirits without relaxing the solids : the circulation also is increased in its course towards the perspiratory pores on the surface of the body, and the lungs, with the other appendages of that continuation.

‘ Tho’ this is the general tendency and effect of the spring season, changing from cold to hot, yet both the spring and autumn, being in a manner the crises of our extremes of cold and hot, they are frequently very turbulent and unequal, and have the extremes of both solstices many times in such immediate succession, as exposes our bodies much to hurtful impressions by such sudden changes. The weather then is often a successive jumble of hot and cold, wet and dry, tempest and calm. These seasons vibrate like the needle before it arrives at the fixing point, or like the scales of a balance before they poize themselves. However, it is to be observed, that each equinox partakes predominantly of the solstice preceding it : it is on this account, that our bodies are then so subject to sudden obstructions, and to epidemic disorders of course. ®

‘ The two surfaces of the lungs and intestines being to the surface of the skin, in a manner like two seconds to a principal, assisting and relieving it, in accommodating its perspiration to the seasons ; whenever any sudden change gives a damp to the perspiration, from our exterior surface in the spring, the current is turned upon the other perspiratory surface, and the remissus is immediately felt there. The fluids then encreasing in their mobility and disposition, to exhale where they can escape, do not so readily, upon a check of cutaneous perspiration, fall
back

back upon that internal surface from which the air is excluded. And this encreasing heat and activity of the fluids in spring, is the reason why we feel cold more sensibly then than in the rigour of winter.

‘ In autumn again, as all the above circumstances are reversed, the blood beginning to retreat towards the internal surface and the kidneys, and its defecations encreasing by these excretions, any obstruction of perspiration then recoils directly upon the intestines. This idea of the origin and cause of the seat of the dysentery seems also to argue, I confess, that, for the same reasons, the kidneys and urinary passages should be subject to autumnal obstructions and inflammations; which yet I cannot take upon me to assert from sufficient observation. I have, indeed, observed of late, that several persons subject to gravelish complaints had very severe paroxysms of them in autumn; as also that, when the dysentery was epidemic, dysurias, and sometimes total obstructions of urine, were to be met with, not only among patients ill of the dysentery (which may be explained by the affinity of the sphincter of the bladder with the rectum) but in other febrile disorders, and even as a disease by itself. But the kidneys cannot so readily be the seat of any epidemic inflammation, if we consider they are not so properly a surface as the intestines; they are not so lax in their texture and loose in their situation, but on the contrary much more compact and firmly placed; neither have the fluids in them so short a course to their excretories and returning veins as in the intestines; add to all this, that their excretories are proportionably much fewer than those of the intestines; all these circumstances are much in their favour, and wisely established by the author of our frame. Nor are there less obvious reasons, as has been already observed, why the stomach and small guts cannot so readily be the ordinary seat of this epidemic inflammation. In short, providence seems wisely to have provided for the greater safety of our frame, in giving a degree of weakness to the lower intestines, beyond any internal organ of excretion, for admitting of that particular obstruction and inflammation which constitutes this disease.’

After minutely describing the symptoms and diagnostics, he proceeds to the cure of the dysentery, laying down the three following general indications. To allay the fever, and resolve the inflammation. To resist the tendency to putrefaction in the fluids. To support and promote the peristaltic motion of the intestines. To answer the first intention, bleeding when the fever is high, the pulse full, the blood fizy, and the constitution good, is prescribed. Diluting, incrassating, and mucilaginous

ginous drinks are recommended, to sheath the acrimony of the fluids, and allay the febrile heats. Glysters frequently repeated, injected immediately after stool, and in less quantity than usual, are, with great propriety, prescribed. Where any tendency to a mortification is apprehended, the doctor advises the use of antiseptics, and particularly of strong camomile tea, of which he has experienced the happy effects. Should a mortification be dreaded from the putrescent state of the inflamed part, or from a general tendency to solution in the humours, the warm antiseptics may be used to advantage; but administering them when the mortification supervenes from high and acute inflammations, as in cholics, pleurisies, and the iliac passion, would be adding fuel to the fire.

With respect to the second indication of cure, that is answered by the antiseptics prescribed, and the attention paid to any appearance of mortification, whether topical, or proceeding from a general solution of the humours. The following case points out the efficacy of the decoction of bark:

* In the month of September, a middle-aged, lusty, and tolerably healthy woman, a widow, who had been for between two and three weeks very ill of the dysentery, and not much purged by medicines during that time, was seized with violent deep-seated tendinous-like pains in her feet and legs, particularly in one of them, which was at the same time cold and benumbed to the touch. The use of the Decoct. Serpentar. composit. Pharm. Edinb. was immediately ordered internally, and strong aromatic embrocations were applied to her leg and foot; however, next day all her toes appeared gangrenous about the first joints; the gangrene was also spreading along the edge of her foot below the small toe, and a broad livid spot appeared upon the roof of her foot, at the end of the great toe: her dysentery still continued violent. A decoction of the bark, prepared as above, was immediately ordered for her, which she continued to use for a long time; the gangrene was checked thereby, a slight inflammation appeared round the edges of the gangrenous parts, the livid spot on the roof of her foot changed first into a bright red, and then gradually into the natural colour of the skin. Her gripes and tenesmus gradually abated, and natural stools returned, without the assistance of any other purgatives or antidyenteric medicines, except the rhubarb contained in the decoction of the bark. The mortified parts separated in several places as deep as the bone, and in the issue she happily recovered, tho' slowly. It is worth nothing, that, notwithstanding the low state to which she was reduced before she began

gan the use of the decoction, yet, during the use of it, she had several irregular appearances of the menses.'

Resisting the tendency of the blood to solution is always indicated, when, perhaps, the bark is not absolutely necessary. Our author strongly recommends diaphoretics and sudorifics to answer this intention; particularly the *Sp. Mindereri* perfectly neutralised, and given in the evening in draughts of two or three drachms. All aromatic and stimulating medicines are likewise useful; especially those the most difficult to assimilate to the nature of the blood. With respect to promoting the peristaltic motion of the intestines, justly classed by our author among the indications of cure, this is best procured by gentle emetics and purgatives. A moderate dose of rhubarb, with a few grains of calomel or ipecacuana, ought to be daily exhibited. Gentle anodynes have been given with success; but large doses always proved hurtful.

We shall close this article with the following remark of our author's, which may be of general use in the practice of physic; namely, 'the certain effect which an anodyne has of converting ipecacuan. into a powerful diuretic; so that, by concealing a few grains of this root, or some drops of its tincture, in a bolus or draught, its effect that way may be depended upon. Thus ipecacuan. approaches nearest to a specific of any one medicine in this disease, for, having no tendency to heat the blood, or encrease the fever unduly, by proper management it may be depended on as a safe vomit, an easy purgative, a powerful diaphoretic, and a mild astringent, or rather a bracer of the tone of the vessels.

'Upon the whole, in ordinary cases, nature is rationally and successfully seconded and supported in vanquishing this disease by the regular administration of gentle bracing emetics and purgatives by day, and of anodyne diaphoretics by night.'

We shall beg leave to subjoin a few remarks upon the whole performance.—Our author has accurately enumerated all the symptoms of this disease; but he has not sufficiently distinguished and marked its exact boundaries on the one side from a diarrhæa, and on the other from a tenesmus, which last indeed he makes a symptom of the dysentery. He seems deficient in ascertaining the different stages of the disease, and the symptoms that supervene in its progress. He allows less merit to that excellent medicine of Dr. Young's, the *vitrum antimoniæ ceratum*, than from the best authorities we think it deserves. Lastly, method is greatly wanting in this essay. The reader is often made acquainted with medicines before the

time for administering them is prescribed; much superfluous reasoning on their effects is introduced; in a word, an affectation of philosophising has rendered the performance obscure, ostentatious, and prolix.

ART. V. *A System of the Principles of the Laws of Scotland.* By George Wallace, *Advocate*. Vol. I. fol. Pr. 1l. 5s. boards. Millar.

THE good sense and erudition of the author have rendered this performance more interesting, even to English readers, than may at first be imagined. Method and precision are, perhaps, more essentially necessary to the law than to any other branch of literature. The infinity of materials, and the vast extent of the profession, require the clearest arrangement. Ideas must follow each other in the most regular succession, to prevent the whole from becoming a mere chaos of undigested lumber. It is the happy disposition and plan of the work before us, that we venture to recommend; to pass judgment on the execution, would be assuming to ourselves more universal knowledge than we actually possess. After specifying the circumstances that essentially distinguish the English from the Scotch law, the judicious author proceeds to give the following account of the manner in which he proposes to treat of the latter.

‘The law of Scotland (says he) must, like that of every other nation, own the authority of certain general principles; and owning these, it cannot avoid admitting also the truth of every conclusion depending upon them. Hence I was led to conclude, that it could not be incapable of being treated in a scientific manner; that a connected system might be composed of these principles, and of the conclusions flowing from them, something like that made by Heineccius of those of the Roman law; and that it was possible to erect on the most simple foundation a superstructure different from any which had been hitherto raised, ascending step by step from the first maxims of jurisprudence to all the decisions given by the law of Scotland. I resolved therefore to make an attempt towards realizing my ideas; and the volume, which I now offer to the public, will give some notion of my design.

‘I remember Lord Verulam, in his third book *de augmentis scientiarum*, a work which will perhaps upon an attentive examination of it be found entitled to be called the noblest that human genius ever produced, compares the sciences to pyramids erected on the basis of history and of experience, and ascending from these by various stages to the summit of all. Thus the basis

basis of that one, which represents natural philosophy, is the history of nature; the physical part, which represents natural philosophy, is the history of nature; the physical part, which treats of the efficient and material causes that operate in the universe, he makes the second floor; the third consists of metaphysics, or that which enquires into the formal and final causes of things; and it is by these three, he says, that we can alone expect to arrive at the summit, the science of the supreme law of nature. Jurisprudence is a science, and resembles a pyramid in some respects: but it seems to be more natural, and it is more agreeable to the plan of the following system, to compare it to a lofty oak or some other tree. These make their first appearance under a diminutive form, that of a seed or small quantity of matter. But this puny embryo develops itself by degrees; and branches out with an irregular wildness into a great variety of luxuriant parts, which though different both from it and from one another, are found, on being viewed attentively, to be all intimately connected with it, and to depend for their existence upon it. In the same manner jurisprudence recognizes a few original principles; these are the seeds out of which the system grows, and contain in embryo all the conclusions deducible from them; and it seems that one by the beginning from the most simple definition, may develope it into all that variety of heterogeneous parts, of which the law of every country must necessarily consist.

‘ But an attempt to treat municipal law in this manner must, it is plain, be attended with great difficulty; and it is necessary to ascend with the utmost caution from the root to the summit of all, proceeding regularly from branch to branch, and taking care in the progress not to overlook any part of the tree. Proposing from principles to deduce conclusions, two things must therefore be necessary to be done, in order to explain the law of Scotland in a precise scientific manner. The first is to investigate the principles, which are to be made the foundation of the superstructure to be raised, that is, of the conclusions deducible from them. The other is from these principles, after they have been investigated, to deduce the conclusions, or to apply them to the decision of all the cases which can be supposed to happen in real life. Hence I have had occasion to make use both of the analytical and of the synthetical method. The analytical is that which proceeding from phænomena to hypotheses, from effects to causes, from conclusions to principles, and from particulars to generals, converts the former into media for discovering the latter. It is employed therefore, from visible and known effects to investigate the causes of them; from phænomena found

by experience to be real, to discover hypotheses which will account for them; from conclusions admitted to be just, to discover the principles from which they flow: and from particular propositions to arrive at others more general. The synthetical is directly contrary to the former, and is that which proceeds from hypotheses to phænomena, from causes to effects, from principles to conclusions, and from generals to particulars. Hence it is used to account by hypotheses which are made, for phænomena observed to exist; to explain from causes which are known to operate, effects produced by them; to push principles established or assumed, to the consequences deducible from them; and to resolve general propositions into those particular ones implied in them.

‘ The use made of these different methods in the following work, must already be obvious from the account given of them. The principles and the conclusions, necessary to form a complete system of jurisprudence, are connected together; and it is necessary to trace them both. But the former are the basis on which the latter must be raised: hence the first point at which I found it necessary to aim on every occasion was, to investigate a general rule or definition which might be the foundation of the superstructure intended to be erected upon it; and the analytical method has been employed for this purpose. This definition is the general principle, from which all the conclusions must be deducible: it ought therefore to envelope all these within itself, and to be capable of being, in its turn, developed into them. Hence the utmost precision of thought as well as the greatest accuracy of expression is, on every occasion, necessary in forming it; and it can hardly be expected that no improprieties or inaccuracies will be discovered in any of the definitions used in the following work. A general rule, principle or definition having been thus investigated in the analytical manner, the next and the most important point is to deduce from it by just steps, synthetically, all the corollaries which flow from it and are necessary for explaining the different titles of the law. In order to do this in the most rational manner, every definition is first resolved into its constituent parts, that is, *propositions which*, it is evident, *are either expressed or implied in it*: these I call axioms; and assuming them for principles, I endeavour to deduce from them, in a logical manner, all the conclusions necessary to be explained on every subject.’

Nothing can be more simple, perspicuous, and scientific, than the method here sketched out. Philosophy is admirably blended with jurisprudence; the mind charmed with the harmony
between

between the parts; conclusions are formed with facility, because the premises are perfectly understood; and the law improved from a dry, barren, and crabbed study, to a fertile, rational, and engaging science. We have ventured to decide only upon the merits of the plan, because of this only we are competent judges; but it is probable, that the same good sense reigns through the whole performance, and that our author's example may be thought worthy of imitation in England.

ART. VI. *Ranger's Progress: Consisting of a Variety of Poetical Essays, moral, serious, comic and satyrical.* By Honest Ranger, of Bedford Row. 8vo. Pr. 2s. 6d. Kinnerley.

THE detached pieces of which this little volume is composed, have already appeared separately in some of the public papers. The author pleads in excuse for this publication, that his peculiar passion is that of scribbling, in which he takes infinite delight, and that while this amusement softens the busy cares of life, and renders him extremely happy, he conceives he has a right to scribble on. We are far from denying Ranger the privilege of every British subject; but we would admonish him to consider, that what may be entertaining enough to him, will often prove disgusting to a reader, who has paid half a crown for several copies of dull verses. Let honest Ranger change sides with the purchaser; let him moreover put himself in the place of the Reviewer, and he will then perceive that this diversion of scribbling and publishing bad poetry is less inoffensive than he seems to imagine.

With respect to our author's poetical merit, it is of a mixed nature. Here we find indifferent, bad, and detestable poetry. Among the former poems we may reckon that on the End of Time.

‘ When the great blaze of day withdrew his light,
And wrapt creation in the veil of night,
Fast in the down of placid sleep I lay,
And dreamt the wonders of the last great day ;

Now rumbling earthquakes rock the pond'rous frame,
To ruin all her num'rous structures came.
Hills roll'd o'er hills, earth from her center pour'd
A flood of fire, which every thing devour'd :
Celestial lightning, with dread fury hurl'd
Off from its orbit, struck the crackling world ;

The

The ruin'd globe, to ev'ry pow'r a prey,
 Like a red comet blazing, roll'd away ;
 Loud thunder follow'd, ev'ry system quak'd,
 I heard the *frighful* horrid roar, and wak'd.'

These lines, though by no means faultless, are incomparably the best in the collection.

For an instance of Ranger's alacrity in sinking, take, reader, the following lines, which he spits with the most venomous wrath at a clergyman, characterized by the name of the Irreverend Mr. Doggrel.

' For present wonder see a creature live,
 Of whom a short description here I give :
 Its form is human, and for man may pass,
 In heart a devil, and in sense an ass ;
 A toad in venom, Æsop's daw in pride,
 A foolish poet, and a knave beside :
 That this he is, to us he often tells,
 In numbers tuneful—as his parish bells ;
 Which bells, when rung, must sure the dead provoke,
 There is the peal, and one of them is broke.'

Enough, enough, Honest Ranger ! we have done thee no injury, and are unjustly doomed to read thy verses ; a punishment too rigorous for Doggrel himself, were he as *bad a man as thou art a poet*.

ART. VII. *An Essay on the Medicinal Nature of Hemlock: In which its extraordinary Virtue and Efficacy, as well internally as externally used, in the Cure of Cancers, scirrhus and œdematous Tumours, malignant and fistulous Ulcers, and Cataracts, are demonstrated, and explained: the whole being founded on observations made in a variety of the respective Cases, where this Remedy was administered by Dr. Storck, the Baron Van Swieten, Dr. Kollman, and others of the most eminent Physicians and Surgeons at Vienna. Translated from the Latin Original, written by Dr. Storck, Physician in ordinary to the Pazmarian City-hospital at Vienna. 8vo. Price 1s. 6d. Nourse.*

IT must afford the most sensible pleasure to every rational inquirer to see diseases, which have baffled the art of physic, cured by a plant, easily prepared, found in every country ; but hitherto avoided as virulently poisonous, and destructive of the animal œconomy. Such discoveries heighten our admiration of the wise Author of Providence, who has created nothing useless ;

less; and at the same time excites our gratitude, for having pointed out the means of restoring that health of body which alone can secure our felicity. Without enumerating the circumstances that induced Dr. Storck to try the effects of hemlock, in a variety of obstinate cases, we will proceed to his method of preparing and administering the plant, and the diseases in which he has experienced its virtues. ‘Let the necessary quantity of the fresh juice of new-gathered hemlock be boiled with a gentle heat, in an earthen vessel, to the consistence of a thick extract. Let this extract be formed, with a sufficient quantity of the powder of the leaves, into a mass; from which let pills of two grains each be made. The extract may likewise be administered in the form of bolusses, mixtures, or in any other convenient shape, to prevent the patient’s being nauseated by the long continuance of the pills.’ At first the Doctor began with small quantities, administering no more than one grain twice every day; but, perceiving that no bad effects ensued, he ventured to give four grains at a time, and sometimes above a scruple in twenty-four hours.

Dr. Storck first proved the virtue of this plant on a beautiful girl, who, for three years, had the left parotid intirely schirrous, of a purple colour, and frequently acutely painful, though at other times free from all uneasiness. All the usual remedies had been tried without effect. The Doctor, therefore, determined to administer the hemlock-pills, in the quantity of a grain, morning and evening, washing down the pills with a cup-full or two of the infusion of the flowers of elder. At the end of eight days the tumor, before of the size of a man’s fist, was reduced, became softer, and more moveable: but as the progress of the cure did not correspond with the hopes first given, the quantity was doubled on the sixteenth day, and two pills administered morning and evening. In consequence a perfect cure was effected in the space of six weeks; only a flaccid bag remaining, which disappeared in six days, by constantly rubbing the part with a piece of linnen, impregnated with the aromatic fumes of mastic, olibanum, and myrrh.

We are next presented with the case of a woman, about thirty years of age, subject to swellings of the glands, in the arm-pits, neck, and groin, for some years; which, however, disappeared on taking a purge, and applying a plaster. In time the swellings became more obstinate, and in the application grew ulcerous, copiously discharging an ichorous matter, after which they healed of themselves. Under this habit, the strength of the patient declined, the feet swelled, and at length the left breast became

became intirely schirrous. This degenerated into two cancerous ulcers, from which drilled a fetid and very sharp ichor. The pain increased daily; but was most violent in the evening. The faculty were consulted: they prescribed, but no relief was obtained. In this condition she applied to our author on the 14th of September, 1757, who ordered her two hemlock-pills, morning and evening, or four grains in twenty-four hours. An alteration for the better was soon visible; but the progress of the cure being slow, the quantity was doubled towards the end of November, and the patient restored to perfect health by the 26th of August, 1758. In this case, which is very minutely related, the Doctor ordered the pills to be washed down by an infusion of the leaves of the male speedwell, and exhibited several gentle purges during the course of the cure.

The third person on whom the Doctor experienced the efficacy of the pills was a healthy woman, about twenty-four years of age, afflicted for about a year before with a schirrous tumor, of the size of a goose's egg, in the right breast. About six grains of the hemlock, in pills, were administered every morning, from the 12th of October to the 3d of January following, in which time the breast regained its former condition.

We are next presented with the history of a cure performed on a young girl, who, in consequence of a hard swelling in her left breast, of long standing, had a foul ulcer formed, from which was discharged copiously an extremely fetid ichor. Six grains of the hemlock, in pills, were taken morning and evening, and a fomentation of the leaves of hemlock applied externally. In the space of two months the patient was restored to perfect health, and discharged the hospital.

The fifth cure was performed on a woman, with an infant sucking at her breast. In her right breast a schirrous tumor appeared, and the child was at the same time affected with swellings of the parotids. Both were in a short time effectually cured, by the mother's taking the pills in the manner before exhibited.

The two next cases, though not complete, sufficiently evince the virtues of the pills. One was a cancer from the mouth to the ears; the other a schirrous swelling near the nipple.

In the eighth case we have an instance of a woman, almost cured of a bad schirrous tumor and ulcer in the breast by the constant use of the pills, and lint-dressings moistened in the infusion of hemlock. This unhappy patient was cut off by irregularity

regularity of conduct, and the too free use of wine, just as she was on the verge of being restored to perfect health.

We shall give the next case in the words of the author, or at least of his translator, that the reader may see the progress of the cure, and the gradual effects of the pills.

‘ A young woman, aged twenty-three, had for two years the glands swelled, and schirrous, round her whole neck; from whence it was grown almost as thick as her head.

‘ Many of these glands were exceded by cancerous ulcers.

‘ The patient had not found the least relief from the innumerable remedies administered by different physicians and surgeons, which she had tried; and at last came into our hospital.

‘ Mr. Haffner, who is a very eminent surgeon, applied and used every thing externally which his art could dictate.

‘ I administered besides copious decoctions, and pills from the ferulaceous gums, the resin of guaiacum, Venice sope, terra foliata tartari, the mass of pills from the cathartic extract, &c.

‘ For six weeks these remedies were regularly continued; but yet I did not perceive any amendment in the disorder.

‘ The ulcers continually wept a fœtid and malignant ichor; and the ichorous matter corroded the cellular membrane, and produced sinusses and fistulas.

‘ These things being duly weighed, I gave her the malt spirit with mercury sublimate.

‘ But this, though she drank a large quantity of decoction with it, occasioned pains in her breast; and she began to cough, and complained of a heat in the sternum.

‘ I continued, nevertheless, the use of the malt spirit for a month; as the disagreeable symptoms, brought on by the use of it, were afterward rendered much more gentle: but a slight salivation attended then this abatement of them.

‘ On this account I left off the use of that remedy; and, applying externally the hemlock fomentation, gave thrice a-day four of the pills; and with them an infusion of ground-ivy, male speedwell, agrimony, &c.

‘ The sixth day the pains were abated; the lividness of the ulcerated glands was turned into a bright red, the ichor disappeared, and a diluted pus succeeded it.

‘ The tenth day the swelling of the neck and glands was much less, the ulcer pretty clean, and the matter good. The patient

patient moreover slept well, had a good stomach, and was free from pain.

‘ On the twenty first day a cicatrix was spread over some of the ulcers, the swelling of the neck was much less, most of the glands had regained their natural state, and the sinusses were less deep.

‘ I ordered then, that the patient should take six pills thrice every day.

‘ The thirty-second day every thing seemed to be better: most of the sinusses were closed, except that two large callous fistulas remained on the left side. These, however, being cut, according to the practice of surgeons, were cured by the same fomentation, and the pills, within a fortnight; by which time nearly all the glands were restored to their natural state, and the schirrous hardness could not any longer be felt, as nothing but a few pasty lumps were to be found.

‘ I gave the patient then a purge, composed of half a dram of rhubarb, eight grains of scammony, and fifteen grains of sal polychrest; which worked six times without weakening her.

‘ After this she took for a month six pills, thrice in a day; but nothing was now applied externally.

‘ At the expiration of this month she got perfectly well. This patient had the menses, during the whole time, at the regular periods; and the pills did not produce any disorder.

‘ I kept her, after she was cured, for three weeks longer in the hospital, that I might know whether the swellings of the glands would return; or whether any of the sinusses, if prematurely closed, would again break open.

‘ But she remained perfectly well; and I therefore dismissed her from the hospital, after desiring her to come back to me, if any the least swelling should appear.

‘ It is, however, now seven months since, and I have seen nothing of her.’

The tenth case resembles the first, and was cured in the same manner. The eleventh case proved unsuccessful, from a violent cold contracted during the cure; and after the patient was in a fair way of being recovered from a foetid running cancer in the breast. The twelfth differs in nothing very material from the second, either in the symptoms, method, or success.

The thirteenth case, being more important, we shall present it at large.

‘ A girl, eighteen years of age, had had for many years the parotids, submaxillary glands, and whole neck schirrous; and so much swelled, that her neck was grown much thicker than her head.

‘ The remedies prescribed by the most skilful physicians and surgeons afforded her not the least relief.

‘ On the contrary, several parts began to grow livid, to be excessively painful, and at last to turn into stinking ulcers. Nocturnal sweats, depression of the strength, and wasting of the flesh, also came on.

‘ Notwithstanding the girl was much beloved by those in whose service she lived; yet it was necessary, on account of the shocking ulcerations, the great and malignant stink, and the danger of contagion, to remove her into our hospital.

‘ Mr. Haffner the surgeon and I found, among the ulcers and schirruses, innumerable sinusses and fistulas; and the patient was moreover very weak, and complained that she could not get any sleep on account of pains in the night.

‘ It was requisite, on this account, to use opium in the evening.

‘ I then gave her twice every day three of the pills, with an infusion of ground-ivy, scabius, male speedwell, and a large quantity of milk. Externally we applied the hemlock fomentation.

‘ The third day the pains were much gentler, and the ichor ran plentifully. It was acrid, indeed, but not so stinking. The patient’s neck also seemed somewhat less swelled.

‘ The eighth day there appeared to be good pus; several of the glands were become moveable, and the patient began to sleep without opium. The night-sweats were also less profuse.

‘ On the fourteenth day the pus was good in almost every part, and the schirrous tumours less.

‘ I increased, then, the dose of the pills; and gave four, morning and evening. The hemlock fomentation was also diligently applied.

‘ The thirtieth day the nocturnal sweats were wholly gone off: many of the sinusses were closed: the ulcers were of a perfectly good colour, and some even were disposed to heal. There remained, nevertheless, three callous fistulas, which required to be cut according to the practice of surgeons.

‘ On the forty-fourth day some of the ulcers were healed, and the rest yielded good pus. The swelling of the neck was much less; and the patient had recovered both her appetite, and her strength.

‘ The sixtieth day nearly all the ulcers were closed: the swelling of the neck was gone down, the skin had regained its natural colour, and all the glands were less and moveable. But, above the left clavicle, there stuck a schirrus, bigger than a goose’s egg, which sounded like a cartilage, on being struck. This tumour had not suffered the least change, during the whole time the remedies had been used.

‘ The seventy-fourth day many of the schirruses were found divided into several small portions. One gland, in the left part of the neck, turned again into an ulcer, and ran purulent matter for three days. After which the whole bag collapsed; and within a few days a cicatrix was formed.

‘ The ninetieth day the neck had its natural colour and magnitude, not a tenth part of the swelling remaining now. The schirrus above the clavicle continued, nevertheless, in the same state; and as it was immovable, and resisted all the powers of medicines, we thought it advisable to cut it out. But the patient would not consent; and as she had now recovered her strength, and could move her neck easily, she went from the hospital home.

‘ For two months she omitted taking any medicines; during all which time the schirruses neither became bigger nor less.

‘ At length she came to me again, to ask whether she might not take the pills in the house where she was a servant.

‘ I advised her to it; and I gave her some, to be taken, three every morning and evening.

‘ After three weeks, having used her quantity of pills, she came back to me; and the schirruses were become less and moveable.

‘ At the end of the fifth week she returned again to me, and shewed me, with great joy, that the schirrus above the clavicle, which had been most obstinate, and which we before believed to be cartilaginous, was now less, and divided into six small lumps.

‘ I was surprised to see the effect I had so long time wished for; and I advised, that she should now take four pills, morning and evening.

‘ After a month I saw her again, and every thing was grown better.

‘ She

‘ She has now used these pills five months, and at present takes six thrice every day. She is strong, sleeps well, breathes freely, which before she could not, enjoys a good appetite, and has every day a natural and well concocted stool. All things promise a flow, indeed, but yet a perfect recovery.’

Cafe fourteen is unsatisfactory ; but the following amply compensates for that deficiency, and deserves the attention of the faculty.

‘ A man, fifty-three years of age, by lying with an infected woman, contracted the venereal disease ; which, partly from shame, and partly from want of money, he neglected.

‘ At length the left testicle grew excessively painful, and became wholly schirrous ; and the penis increased so much in bulk, as to far exceed that of a horse.

‘ At last fungous excrescences arose in three places on the penis ; and, in a short time, turned into cancers, which stunk extremely.

‘ The scrotum itself was likewise exeded by a cancerous ulcer ; and the left testicle, being wholly laid bare, hung out of the scrotum in an ulcerated cancerous state.

‘ Hence the poor man could neither lie down nor sleep, on account of the pain ; much less was he able to walk.

‘ On this account he entered into our hospital, under these most deplorable circumstances.

‘ Mr. Haffner the surgeon and I were intolerably annoyed with the stink, while we examined the parts. The left testicle, hanging out of the scrotum, was wholly cancerous, and more than twice as big as a man’s fist.

‘ Neither the penis, scrotum, nor testicle, could bear to be touched with the least force ; for it occasioned a great quantity of blood to issue out.

‘ The patient frequently fainted from weakness ; and the stink was so great, that we could not let him stay with the other patients ; but were obliged to put him in a separate room.

‘ At first I gave him, every day, one ounce and a half of the Peruvian bark ; that by this means I might correct the acrimony, and procure a separation of the corrupted part from the sound.

‘ But the fourth day he refused absolutely to take the bark any longer, in whatever form it was administered ; nor did we,
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indeed, perceive any relief or change from it : but, on the contrary, he declined in his strength, and intirely lost his appetite.

‘ In this desperate case I determined to try the pills, and hemlock fomentation.

‘ At first I gave him six pills thrice every day ; and I made him use the fomentation diligently on the parts affected.

The pains abated the very same evening, and the poor man began to sleep naturally.

‘ The next day many putrid cores separated, the penis was less swelled, and the bad smell was not now so strong.

‘ The third day every thing appeared to be still better.

‘ The fourth day the pus was good in all the cancerous ulcers : the penis was less by one half ; the testicle was also diminished in size, and softer ; the ulcers had a kindly colour ; and the patient slept without opiates, and began to have some appetite.

‘ The eighth day the penis was almost reduced to its natural size : the cancerous parts were much mended ; the pus continued every where to be good ; great cores separated themselves from the scrotum ; and the testicle was soft, and scarcely bigger than an egg.

‘ The twelfth day every thing appeared to be still mending.

‘ The eighteenth day no remains of the cancer could be seen : the testicle recovered its natural size, and colour ; and what had been eaten away by the cancerous ulcer appeared to be growing again.

‘ The lips of the scrotum, which were now of a perfectly good colour, began to unite : there appeared on the penis, in the place of the cancerous excrescences, flat ulcers that were very clean ; and the patient was better in all respects, and had more strength. I went on therefore to the thirtieth day with the same dose of these pills, and the hemlock fomentation ; and then the scrotum was intirely healed, and the ulcers on the penis much less and clean.

‘ But the patient complained of being continually troubled with a disagreeable itching all over his body : on which account, lest any thing venereal, lurking in the blood, should produce other deplorable scenes, I performed the rest of the cure by antivenereal remedies.

‘ In this case the pills and fomentation had been of greater avail than could ever have been hoped.

* Dr. Kollman, physician to the army; Mr. Laber, surgeon of the city-hospital; brother Abdon, surgeon among the brethren of the Mercy in Leopoldina; and others of my friends of this profession, whom I took to see this patient, were greatly surprised at the quick and scarcely to be hoped for effects of the remedy.'

In case sixteen we find an astonishing cure effected by the pills on a woman, who had two fistulous ulcers in the left side of her neck; which produced so many and such extraordinary sinusses, that the hospital-surgeon penetrated with his probe to the tongue; and, between the œsophagus and the aspera arteria, to the opposite part of the neck.

In the next case a woman is cured of a considerable induration in the anterior part of the abdomen, by the use of the pills only. Here the Doctor mentions, that he has dissolved schirruses in the liver, and the consequent jaundice, by the same means.

Two cases are given of persons blind with cataracts, being effectually cured in a short time by the use of the pills; and these are all the instances that come under the Doctor's immediate observation. An account, however, is given of a variety of other cures performed by physicians and surgeons of his acquaintance; but what we have related, and the testimonies adduced by our author, are, in our opinion, quite sufficient to put the virtues of hemlock beyond all doubt. It is with pleasure, therefore, we learn, that several trials are now making of this plant by our own physicians; who, from considerations of humanity, of public good, and for the credit of the profession, will, it is to be hoped, pursue them with that caution, diligence, and perseverance, due to so important an object.

Before we close the article, we shall beg leave to subjoin the following corollaries and queries in the words of our author; remarking only, that, in almost all the preceding cases, the pills seem to act merely as an alterative, producing insensible evacuations, except once, when they gently purged the patient.

Corollary 1) From the above premises it may be inferred, that a remedy highly innocent may be prepared from the juice of hemlock, inspissated by a slow fire; and which, in every habit of body, sex, age, &c. may be given in considerably large doses.

2) That this remedy does not hinder any of the natural functions of the body, the secretions, nor the excretions.

3) That it acts in an insensible manner, neither exciting stool, vomit, urine, nor sweat.

4) That it discusses indurations and schirruses; even in those cases where other medicaments, the most penetrating, are not of the least avail.

It is, therefore, a medicament greatly discutient.

5) That what indurations and schirruses it does not discuss, it brings, for the most part, to a kindly suppuration.

6) That it stops the further progress of cancers.

7) That it corrects cancerous acrimony, and removes the bad smell.

8) That it converts the cancerous ichor into good pus.

9) That it quiets pains.

10) That it cures cancers.

11) That it heals ulcers, incurable by other means.

12) That it closes and consolidates such fistulas and sinusses as resist all other remedies.

13) That it disperses œdematous tumours, even by external application.

14) That it restores the sight when taken away by cataracts, that are not of long standing.

15) That it removes, or at least stops, the further progress of recent cataracts.

‘ I have, in a great variety of cases, tried the juice of hemlock, reduced to pills, alone; that, by this means, I might accurately inform myself what it could simply and solely perform.

‘ But sometimes I have found a quick effect, and at other times a very slow one. From whence it may be questioned, whether, in cases where its action is slow, the effect may not be accelerated by external remedies applicable in various manners.

Query 1st) ‘ Whether it may not be proper to apply, several times in the day, the hot vapours of the decoction of hemlock to the part affected?

Query 2d) ‘ Whether, perhaps, it may not be more effectual to keep a cataplasin prepared from hemlock continually on the diseased parts?

‘ Many trials demonstrate, that such a fomentation is highly efficacious in these circumstances.

‘ There are, nevertheless, patients who cannot bear this when laid on the naked skin. Whence,

Query

Query 3d) ‘Whether it is not better to cover the skin of such patients with a diachylon plaster; and to foment the part, with the cataplasm, while so covered?’

Query 4th) ‘Whether, while it is allowable to irritate the schirrus, it would not be of advantage to put on a plaster of hemlock and labdanum, or galbanum?’

Query 5th) ‘Whether it is not requisite that purges should be given to patients under the regimen of these pills, where their strength appears to admit of it, as the discussed matter is not discharged by any sensible evacuation?’

‘Trials, respecting this query, made on several patients, seem to render it adviseable to do what is proposed. But necessity does not exact it.

Query 6th) ‘If cases occur, in which acrid cancers send forth very deep roots, corrupt all the humours, and debilitate the solids, in such manner, that the pills alone cannot suffice; whether then would it not be proper to join the Peruvian bark to them? As, by this means, a medicine, indued with the virtue of each, and which would fully answer all intentions, might be prepared.

‘It is necessary, therefore, that every physician should vary the method, according to the attendant symptoms, by his own proper observation and judgment.

‘On the merit of what has been premised, I beg of all physicians whatever, that they will try and administer this extract on every occasion that shall present itself. But I intreat, that, at the same time, they will lay aside every kind of prejudice and jealousy; from the consideration, how much the health of their neighbours is concerned in these matters.

‘If any bad consequence may be found to result, let them inquire carefully whether it arises from the irresistible violence of the disease; from any mistake made by the patients, or those about them; or from the medicament itself: and let them not, from thence, condemn the remedy as hurtful or inefficacious, without the strictest examination of the facts, and the maturest judgment on them. But if, after all, they know any better remedies, I do not desire they should neglect them in favour of this.’

After all, it must be acknowledged, that this discovery of Dr. Storck’s is not absolutely new. The virtues of hemlock, in discussing hard scrophulous tumors by external application, have been long known. Trew. Com. Nor. 47 gives examples of

persons who had eat several ounces, without any inconvenience. We remember to have seen a root, weighing more than an ounce, eat by a child, instead of a carrot, without producing any bad effect; and our author himself quotes Pliny, Ray, and Renealmus, to this purpose. To conclude, the Latin original is neat, ornate, and classical; the English translation flat, servilely literal, and insipid. For instance, we find the expressions "marked with black," for *carbone nigro notatur*: "it may, notwithstanding, be of *avail* in these cases;" with several other phrases which would seem to denote the translator a foreigner.

ART. VIII. *An Essay on the present State of the Theatre, in France, England, and Italy.* 8vo. Price 3 s. Pottinger.

Without advancing any thing new, or possessing in any superior degree the powers of reflection, this author has attained the art of pleasing. Pretty, light, summer reading; as Mr. Foote expresses it, is the best suited to the taste and dissipation of the age. Here we see no deep researches into the human heart, no philosophical inquiry into the principles of action, or investigation of the secret workings of the passions; a set of superficial observations are collected from English and French critics, some just, many otherwise, and the whole jumbled together in the form of chapters, with plausibility enough, but very little straining or exertion of the intellectual faculties. Now and then, however, we meet with instances of true critical discernment: we shall only quote our author's interpretation of these lines of Shakespear.

"Since Cassius first did whet me against Cæsar,
I have not slept. Between the acting of a dreadful thing,
And the first motion; all the interim's
Like a phantasma, or a hideous dream.
The *genius*, and the *mortal instruments*,
Are then in *council*; and the whole state of man,
Like to a little kingdom, suffers then
The nature of an insurrection."

In explaining this obscure passage, Dr. Warburton understands, that, by what Brutus calls *the genius*, he means the genius of the republic; and that the conspirators are the *mortal instruments*. Our author takes Shakespear's meaning in a more obvious and natural sense. 'In deliberating, says he, upon any desperate action, the mind (for here the genius can mean nothing else) is apt to dwell upon every thing which has
any

any relation to the execution of its purposes. Thus, whilst Macbeth is meditating the murder of the King, he thinks he sees the dagger which he was to use, and for some time holds a conference with it. These two lines are striking :

“Thou marshal’st me the way that I am going ;
And such an instrument I was to use.”

And, compared with the above passage, they are the best interpretation of it.’

All that our author advances upon the sources of the passions, the circumstances that render theatrical entertainments interesting, the effects of tragedy upon the passions ; in a word, all that is philosophical in the performance, has been a thousand times hackneyed over in words nearly similar. As specimens of our author’s talents this way, we need only quote the chapter upon Tragedy, considered in an abstracted and metaphysical light.

‘ Though we have hitherto considered tragedy with regard both to the understanding and the heart, we have notwithstanding considered it only in an ordinary point of view ; to give a perfect idea of it, we should carry our views higher. Let us suppose, the speculator of Lucian, who from the air contemplates whatever passes amongst men ; it can admit of no doubt, that this man’s attention would be more engaged by some things than others. If he saw something important pass amongst persons of distinction and of an uncommon character, if in the course of this transaction nothing happened which could let his curiosity languish ; if on the contrary, every incident should excite it, surprize him, and interest him in a lively manner : in a word, if this action had all the qualities which we have hitherto exacted in a tragic action, without doubt the speculator would keep his eyes fixed upon it rather than any other ; and it can no more admit of a doubt, that it would be fit to represent upon the stage : but whence does it proceed, that there are many things in it which might please our imaginary speculator, and which would notwithstanding displease upon the stage ? Let this action, in the moment that it is warmest, and when its conclusion appears most uncertain, be terminated by something that could not possibly have been foreseen ; by a turn of chance ! by means of a person who had not appeared in it before : the surprize of the speculator, in beholding this catastrophe, will be the more agreeable the less it is expected : on the other hand, the same conclusion upon the stage would disgust every body. Let somebody concerned

in this action, who has constantly crossed the others in their designs, change his mind, either through lassitude or natural inconstancy; this would be a source of high pleasure to the speculator, as it would furnish ample matter to those who are fond of studying human nature; but nothing would be more insupportable upon the stage. Would the speculator desire that the action should take up but twenty-four hours, and pass upon one identical place? By no means; for, by the supposition, he would be able to cast his eye every where with the same facility; and, if the action was to last much longer, his curiosity would still keep pace with it. But on the stage, the unities of time and place contribute greatly to increase the pleasure of the spectators. Whence arises the difference between the speculator in question, and those who assist at the representation of a tragedy? Why does not that which pleases the one, please the others likewise? Why are their tastes so opposite?

Here we find the solution of these queries. ‘An action, says this profound philosopher, which passes in our sight, changes its nature in some measure when introduced upon the stage: it was reality before; it is then only a representation; it was formerly, as it were, a production of nature: on the stage it is a work of art. Hence it becomes susceptible of new beauties and new defects. We have hitherto considered only the beauties and defects that it might have considered in itself, in its real and natural state, independent of the theatre: and although we thought it an unnecessary constraint, to avoid all the terms that have a connection with the theatre, and which seem to suppose it; we have, however, confined ourselves strictly to ideas which have no necessary relation to it; and which suppose only an action which pass before the speculator of Lucian.’ This indeed is skimming over the superficies of metaphysics with a witness.

We shall find our author not more profound in his criticisms on the different parts of the drama, the construction of the fable, the unity and simplicity of the drama, the ancient chorus, &c. In all these remarks, it would be difficult to instance a single thought absolutely his own: yet are they well enough calculated for the use of a drawing-room or coffee-house critic, and those wittlings who peep behind the scenes, or infest the back rows of the gallery at half-plays. Whether the account of the Italian and French players has any claim to merit, we cannot pretend to determine; we will venture, however, to
 affirm,

affirm, that his characters of the English comedians are as superficial as they are tasteless and partial.

To conclude : Whatever opinion other critics may entertain of this performance, we cannot but look upon it as a mess hastily cooked up of scrapes and offals, to flay the ravenous appetite of a bookseller.

ART. IX. *General Cautions in the Cure of Fevers, viz. Inflammatory, Intermitting, Slow, Nervous, and Hysterical, Putrid, Malignant, and Miliary Fevers. Small-Pox, Measles, Pleurisy, True and Spurious Peripneumonies. Calculated to supply the Want of a regular medical Education, and an extensive Reading on these Subjects. By the Rev. G. Etherington, LL. B. 8vo. Price 1s. 6d. Bristow.*

WHAT degree of reputation our reverend author may have acquired in the capacity of spiritual director, we know not ; but as a corporeal doctor he appears to considerable advantage. In prescribing for the soul, it is the usual practice to warn the patient in negatives, telling him he shall not commit such and such sins ; in the same manner this reverend physician treats the body, acquainting us what we ought to avoid in particular diseases, and without laying down scarce any directions for what should be taken. His aphorisms are judiciously collected from some of the best ancient and modern practitioners. In general they are clear, methodical, and not only useful, in directing the practice of some of the less learned in the profession, but in pointing out the best authors in physick. Sometimes, however, the want of experience seems to have led Mr. Etherington into error, by obliging him to rely implicitly on the authority of certain writers. We shall give but one instance : ‘ As blisters (says he) throw an acid salt into the blood, and greatly stimulate the fibres, they are very improper at least in the increase of the ardent or inflammatory fever, notwithstanding the head and nerves should be much affected ; for those who are delirious with an acute fever, and parched tongue, die quickly upon the application of blistering-plasters, and most of them are seized with convulsions before they die.’ This caution, false in itself, he deduces from Baglivi, undoubtedly an eminent physician and philosopher, but very opposite in many of his assertions to more modern practice and experiment. We have seen both blisters and sinapisms applied with great success, where the delirium has run high, even in the increase of acute fevers ; and it is frequently necessary to make this revulsion, to prevent the most fatal consequences from the too rapid course of the
blood

blood to the brain. If our author intends his caution against the too free use of vesicatories and epispastics, upon every slight appearance of a delirium, we join issue with him, from a persuasion that they may alter the natural progress of the disease. The reader will sufficiently comprehend the method pursued by this writer from the following extracts, which we likewise quote for the instruction of those ignorant quacks, who infest every little borough in England under the name of surgeons and apothecaries, regularly bred under dunces like themselves.

After shewing the necessity of bleeding, under proper restrictions, in all acute fevers, and giving certain useful cautions with respect to the manner and quantity, our author observes, 'that the neglect of proper bleeding in the beginning of this distemper, is a fault not to be compensated in all the following stages. For if this most salutary evacuation be omitted, the plethora will increase, the blood and lymph will grow more acrid and fizy, and the smallest vessels may be so far distended, as to bring on deliria, distractions of the nerves, inflammations of the viscera, &c.

'When the lentor renders the circulation of the blood difficult and unequal through the vessels of the brain, all the functions of that viscus may be disturbed, and a trembling may come upon the patient; in this case, repeated bleeding, with mild diluting clysters, cooling purges, and a thin diet, &c. are of the greatest use. But towards the conclusion, when the body is wasted by the disease and preceding evacuations, these remedies will increase the cause of the trembling, (viz. too great inanition) and bring on consequences certainly pernicious. Flesh broths, a moderate use of wine, with frictions, exercise of body proportioned to the patient's strength, corroborating and stimulating cordials, &c. are then of the most service, when, in the first case, they would have been very detrimental; so that we ought carefully to attend to the time of the disease, wherein this symptom happens.

'Some have endeavoured to repress the vomitings in the beginning of an ardent fever, with salt of wormwood draughts, by which they have precipitated the destruction of their patients: for it is plain that nature's aim, in ejecting so much acrid, sharp, irritating matter, is to prevent it from being absorbed into the blood.

'When, in this disorder, a person is seized with convulsions from too great a quantity of bile fluctuating about the præcordia, and disturbing the actions of the brain, a vomit given soon removes that symptom; but when the same arises from the impervious

pervious blood urged into the cortical substance of the brain, a vomit given then would increase the disorder, since we plainly see that, in the action of vomiting, the blood is urged with a greater force to the head.

‘ When spots appear upon the skin, take care how you make any efforts upon the first passages, because if you should repel the matter back again into the blood, anguish, difficulty of breathing, extreme prostration of spirits, delirium, and convulsions, commonly follow.

‘ Just after a patient has been bled largely, it is not uncommon to see him immediately blistered, and then put under a course of hot alexipharmac boluses, cordials, &c.

‘ Bleeding is certainly right in the beginning, but making use of hot and stimulating remedies immediately after that operation, is like pulling out part of a great fire, and then directly throwing upon the remainder oil, pitch, and tar, in order to put it intirely out.

‘ Therefore all alkaline salts must be dangerous medicines in this disease, as they are thought to have a power of immediately rendering our native salts of a sharp, pungent nature, turning our half-fixed salts into such as are truly volatile, and those that were before of a benign and gentle nature, into such as are fiery ; those that were neutral and innocent into such as are corrosive, &c. On which account they act like poison in all such distempers, where the animal salts and oils are too much attenuated and exalted.

‘ Many agree in giving sudorifics, because they observe that nature often relieves herself the fourteenth day by sweating, and thence fall into this wretched practice of giving hot and drying things, to the destruction of many : for, by this method, the thinnest part of the blood is drained off, and the remainder is left too thick, viscid, and apt to obstruct.

‘ It is to be observed in regard to dilution, that it will be of little service without bleeding before-hand. As to the manner of it, the sick should be allowed to drink as freely, and as often as they please, but not forced to load their stomachs with too large draughts at a time, which create a nausea, indigestion, and wind, with great anxiety and restlessness ; and, in the event, purging and vomiting.’

Speaking of intermitting fevers, the author cautions his readers against that absurd method of bleeding and purging by way of prevention : ‘ Since (says he) we frequently see that they bring-on diseases instead of confirming health. To every man

of

of common sense it must seem as unreasonable, for a person who is well, to bleed and purge every spring and fall to prevent disorders, as it would be for one to alter the chief springs and movements of his watch to make it go better, or continue to go right, which went perfectly well before.

‘ In a word, whatever takes down the spring of the fibres, and weakens the crasis of the blood, as improper evacuations by bleeding and purging, &c. may make intermittents very irregular, obstinate, and dangerous ; and cause them frequently to degenerate into malignant, putrid, or slow fevers, otherwise they end in dropsies, jaundice, or universal obstructions of the viscera of the abdomen, and sometimes in disorders of the nervous kind.—And more especially these mischiefs will be produced, when due perspiration is often obstructed by cold damp air, or viscid food.

‘ And by the above means likewise not only more violent fits of quartan are brought on, but a simple quartan is turned into a double or triplicate one ; as we may be taught from daily observations in practice.

‘ Vernal fevers of this sort sometimes incline to an inflammatory state ; and then bleeding and proper purging may be necessary ; but in the autumnal, if these methods are pursued, they become worse, and are generally protracted during the winter.

‘ Indeed it is observable, that some epidemic agues, in some constitutions, at first put on the appearance of ardent fevers, and then break into quotidians or tertians ; and it is not uncommon for a quotidian or tertian to be changed by a very hot regimen at the beginning, into an inflammatory fever, with phrenzy, pleurisy, or peripneumony : and yet how often do we see the common people, without fear, swallowing large quantities of the hottest spices and vinous spirits, as brandy, pepper, &c. in order to cure this disease ?

‘ And it may be further noted, that as nothing is more effectual in curing agues than well-timed vomits ; so previous bleeding makes them much more safe in full sanguine habits, especially when given in the fit ; which is frequently practised with great success.

‘ The dilution, necessary in this disorder, is to be carried on, without large quantities of liquors ; which, however smooth and lenient, will require some force to assimilate them ; and by further dilating and distending the larger pervious vessels, they will aggravate the symptoms, and prolong the fit.

‘ Fatal

• Fatal effects have been frequently seen from giving the bark too soon, or where there has been only a remission of the fever for a few hours, without an abatement of the bad symptoms. And if we consider that the viscera are loaded with a heavy pituitous matter; that the capillary, sanguine, and lymphatic arteries are stuffed with sily blood and lymph; and that neither of these impediments are perfectly removed, when there is only a remission of the fever, it will evidently appear that the administration of the bark must necessarily be attended with the utmost danger; for to constrict the vessels and lessen their diameters, whilst a lentor is existing in the blood and lymph, can never be attended with success.

• And altho' the greatest circumspection is necessary, in regard to the constitution and particular circumstances of the patient, the dose, time, and manner of giving the bark; yet the most ignorant take upon themselves to order this powerful medicine, without any sort of caution: hence we often see the worst chronic diseases remain after this fever has been removed by the Peruvian bark, because the lentor was not removed at the same time that the fever was.

• We ought not therefore to be too hasty in giving the bark or chalybeats, where the patient has a yellowness in his countenance, a hard abdomen, and costive habit of body, lest these astringents should more powerfully fix the obstructions that are already formed.

• Hence it is apparent, that as all the best medicines, so the Peruvian bark may do harm, when unskilfully applied; and, therefore, it is first necessary to enquire strictly whether any thing lies concealed in the body, requiring a continuance of the fever, in order to remove it safely and speedily; or else whether any considerable advantage may be expected from leaving the fever itself, either in removing inveterate diseases, or in so disposing the body, as to dispose it to a firmer state of health for the future to come? For instance, a quartan coming on, after an epidemic fit, is to be left to itself, and by no means to be med-

With respect to slow, nervous, and hysteric fevers, the reverend author's cautions seems to be dictated by sound reflection, and a judicious well-digested reading. 'From the history of these fevers (says the sensible writer) we may observe with what caution we should go about every evacuation; for if we go but a little too far, it is impossible ever to make up for it again; and that, in general, it is much safer to risque an inflammatory state, which is more easily remedied than the contrary.

• And

‘ And notwithstanding the irregular, partial heats and flushes, which sometimes come on with great anxiety, restlessness, delirium, difficulty of breathing, and a vast load and oppression on the præcordia, so as to incline the less cautious observer to think that there may be something peripneumonic in it.—Yet even here beware of bleeding, for you will find the pulse very small and unequal, tho’ very quick; and not only the weakness and fluttering of the pulse may contra-indicate bleeding, but also the pale, watry, limpid urine, which is commonly attendant.

‘ These symptoms then denote the load, anxiety, and oppression on the præcordia to be from a nervous orgasm, and not from a peripneumonic obstruction or inflammation: the breathing in this case, though thick and laborious, is not hot, but a kind of sighing and sobbing respiration; nor is there many times any kind of cough concomitant; so that this is really from some degree of spasm on the vitals, like that which is manifest in hysteric fits.

‘ Besides, difficulty of breathing, anxiety, and oppression, many times precede a miliary eruption, which very often appears the seventh, ninth, or eleventh day of this fever, and sometimes later. (Indeed great anxiety and oppression of the præcordia always precede pustular eruptions of any kind in all sorts of fevers.) Every one must therefore know how ill-timed and improper bleeding would be on such an occasion; when the greatest care should be taken not to retard nature’s operation in this particular; which is many times completely critical.

‘ Yet two or three crops of miliary pustules have been known to succeed one another with no manner of relief to the patients; nay, with harm, as they reduced them to an extreme weakness, altho’ they were attended with large and long-continued sweats.

‘ So that however advantageous kindly breathing sweats may happen to be, profuse sweats are seldom or never so, even though attended with a large eruption.

‘ The sick, it is observed, are never so easy as whilst they are in a gentle sweat, as this removes the exacerbations of heat, hurry, &c. And this observation may have been the occasion of many errors in practice, by inducing the less judicious to give medicines which, in their nature, approach too near to sudorifics, in the early state of the fever.

‘ And altho’ they seem to produce a change for the better, by making the breathing less laborious; nevertheless, when the sweating ceases, it becomes worse than before, from the great waste of that subtiler fluid, which conduces to carry on the circulation

culation properly, by invigorating the blood, and keeping it of a due consistence. (Besides blisters relieve difficulty of breathing more effectually.)

‘ If this fever at any time is attended with an hæmorrhage, or bleeding from some of the vessels, and strongly styptical and astringent medicines are administered with a view to stop this hæmorrhage, they will constantly increase the disorder.

‘ Sometimes, in this malady, something like the fit of a cholic happens, and the case is mistaken for a true cholic, and bleeding, strong clysters, purges, &c. are administered; which incautious treatment often brings on death in a surprisingly sudden manner.

‘ Here likewise we ought to be very cautious in distinguishing, lest we should be led to mistake this fever, with exacerbations or heightenings, for a genuine intermitting fever, and with that view unwarily give the bark.

‘ The patient’s former manner of life is carefully to be inquired into in this (as well as every other disorder) before you offer to prescribe: and if it is found that he has indulged himself much in the use of spirituous liquors, you may be more free in giving warm and alexipharmac medicines, &c.

‘ When a woman is seized with this flow hysteric fever, the monthly evacuation is commonly stopped; and this obstruction is too often assigned as the cause of her disorder; yet, by endeavouring to cure her by medicines that powerfully promote the menstrual flux, great mischief is frequently done, and the intended discharge not brought on.

‘ If weak women in childbed, having this fever, do carelessly quit their beds too soon, they are often seized with great dejection of spirits; and from hence it is by no means an uncommon case for these women to die surprisingly of a sudden.—— And even those who escape with their lives do frequently fall into various and dangerous disorders.

‘ Neither in this case can these weakly women be sufficiently warned against the too-often pernicious advice of their more robust visitors, who, without properly distinguishing, are always mighty apt to imagine, that confining these weak women to their beds must tend to weaken them more; they therefore officiously advise their getting out of their beds, and sitting up, assuring them they will, by that means, gather strength. But this dangerous rashness, on the contrary, increases their complaints, and often brings on most dreadful symptoms, attended with miliary eruptions, &c.

‘ Where

‘Where lying-in women, by giving into the above hasty practice, have brought on this fever, together with a diminution, or intire stoppage, of the lochia, for the most part the consequence is a sudden delirium. And in order to relieve this symptom, copious bleeding and blisters, we fear, are too often advised, to the certain destruction of the patient.

‘For altho’ blisters, in general, are very serviceable where this disorder happens, yet, to lying-in women, they prove of the worst consequence, by inflaming the womb, and sometimes bringing on mortifications and death. For which reason we cannot too earnestly forbid the use of blisters in all disorders of puerperal women, in the early days of their lying-in, while the vessels are so full, and the parts from whence the placenta was separated so very tender, and liable to be injured by the caustic salts of the cantharides. Many fatal instances attending the application of blisters at this time have been observed.

‘It is not only in lying-in cases that madness is sometimes a consequence of the neglect or ill-treatment of this fever; for, in other persons, it too often terminates in that manner.—It is therefore well worth observing, since experience confirms the fact, that this sort of madness, which follows this low fever, will by no means yield to the common methods for the cure of madness; because great evacuations, as purging, vomiting, and especially bleeding, always heighten the disease, and soon either destroy the patient, or bring on an incurable foolishness.’

In the same manner does the author treat malignant and miliary fevers, pleurisies, peripneumonies, the small-pox, and measles. We wish it were in our power to make some extracts from his cautions respecting the small-pox; but the reader will consider, that the intension of a Review is, to point out works of merit, and not to transcribe them; to mark their beauties, and correct their errors, as far as is necessary to convey a just idea of the intrinsic value they possess.

FOREIGN ARTICLES.

ART. X. *Institutions Politiques. Par Monsieur le Baron de Bielfeld. Tome Premier. 4to.*

THE more we study, the more we admire the vast compass of erudition, the precision, the clearness of the ingenious baron de Bielfeld, and regret the impossibility of doing his work justice in the limits allowed to foreign articles. Such an infinity

nity of matter, so distinctly arranged in a small compass, will admit of no abstract. Every part of his subject is already treated in the most concise manner, and to recite the mere titles of chapters would be equally unentertaining and uninstrucive to our readers. We shall therefore enumerate a few of the more general and important heads, and endeavour to convey an idea of the manner in which they are treated by a specimen.

The first chapter treats of the preliminary knowledge requisite to a politician; the character, the genius, and the talents, which can alone excel in this sphere. Besides a taste for the belles lettres, an insight into the human heart, the manners of mankind, and what is called knowing the world, the true politician must be acquainted with the Latin and principal modern languages: he must be able to write in a fluent, manly, clear, and simple stile. His speech, on public occasions, must partake of the same kind of eloquence. He must not only be a rhetorician, but a logician. He should be perfectly master of the laws of nature and the rights of nations; that is, he must study Grotius, Puffendorf, and Montesquieu. We are astonished the author should forget that beautiful piece of Cicero's, intitled, *De Legibus*; a work that does honour to antiquity, and should be read by every man who touches even the skirts of this species of philosophy. In a particular manner, he ought to be perfectly versed in the interests of all those nations which are by any means connected with his own; and the history and constitution of his own country should be quite familiar to him. Geography is indispensibly necessary; and so far the politician ought to be acquainted with heraldry and genealogy, as to be at no loss about the proper arms, the origin and succession of the principal families in Europe. The rules laid down by our author, for obtaining this knowledge, are judicious, and worthy of being perused by every one who would make any progress in these most essential branches of a fine education.

The next chapter, which treats of politics in general, is no less curious and sensible. Here he defines politics in a more extended sense, "a knowledge of the means most suitable to attain the end proposed." In a limited sense, "it is the knowledge of those means most proper to render a state formidable, and the people happy:" or, in other words, "the art of governing a state, and directing public affairs." We should imagine these distinctions too clear and precise to admit of cavilling; yet have a certain set of critics endeavoured to display their accuracy at the expence of their understanding, by raising objections without a foundation. What our author advances upon

the different modes of government, is refined, deep, and sagacious: but we will only observe, that he concludes the chapter with pointing out the proper objects of politics; which consist, first, in polishing the nation; 2dly, in introducing good order, maintaining society, and obedience to the laws; 3dly, in establishing a good and exact police; which object, we are of opinion, is sufficiently contained and expressed in the second: 4thly, in rendering the state flourishing and opulent; and, 5thly, in making it formidable in itself, and respectable to its neighbours. Each of these objects is minutely canvassed in the five subsequent chapters, in a manner equally amusing and instructive. Treating of the establishment of a police, our author touches upon the liberty of the press; a subject so important to this country in particular, that we could wish to see it handled at large by so judicious a writer and excellent politician. We shall beg leave to quote what he says, in the same chapter, upon games of hazard.

‘ Les submersions & les incendies sont des fléaux qui dévorent tout d’un coup les biens de citoyens; mais il est d’autres maux, d’autres vices dans l’état, qui, pour être plus lents, plus sourds, plus imperceptibles, n’en ruinent pas moins les fortunes des particuliers, & qu’une sage police doit par conséquent prévenir. L’introduction des *Jeux de hazard* peut-être mise à la tête de ces vices. On ne veut pas s’étendre en déclamations rebatuës contre le Jeu; mais il est certain que cette manie, qui dégénère presque toujours en fureur, est une peste pour la société. Si les jeux d’esprit, les jeux d’amusement, doivent être considérés comme des récréations agréables, & même utiles, on ne sçauroit envisager les gros jeux, les jeux de hazard, que comme des moyens d’acquérir indignes d’un honnête homme, comme les ressources des fainéans, des escrocs, & souvent des filoux, comme la ruine de mille honnêtes citoyens qui sont la dupe des premiers, & comme des distractions pernicieuses pour les progrès de l’industrie. Il s’en suit de là que les jeux de hazard doivent être généralement défendus, & qu’il ne convient pas d’avoir la complaisance de les tolérer ni à la cour, ni aux redoutes, ni dans les assemblées des particuliers, & encore moins dans des hôtels privilégiés. La police doit faire main-basse sur toutes les académies de Jeu, sur tous les Brelans & les coupe-gorges de cette espèce. Elle doit interdire, sous des peines graves, à tous les Caffetiers, Aubergistes, Cabaretiers, teneurs de Guinguette, &c. de donner à jouer aux jeux de hazard. Les Joueurs de profession doivent être expulsés de la Ville. Il faut punir, sans acception de personne, tous ceux qui contreviennent à ce règlement. Peut-être nous trouvera-t-on trop sévères sur ce chapitre; mais qu’on

qu'on nous indique une seule utilité, un seul avantage réel, raisonnable, qui résulte des jeux de hazard, contre mille inconvéniens, mille désordres que nous pouvons y opposer, nous serons charmés de changer de langage.

• Les lotteries sont des espèces de jeux de hazard, mais qui se font sous les yeux, sous l'autorité, sous la direction même de la police & du souverain. Ainsi bien-loin d'être nuisibles, elles ne font que mettre l'argent en circulation, qu'en attirer du dehors, & que donner lieu à quelques sujets de faire une fortune soudaine aux dépens de plusieurs milliers qui ont risqué chacun une bagatelle dans l'espérance de se procurer le même avantage. Il y a néanmoins quelques précautions à prendre encore à cet égard. D'abord, il n'est pas prudent d'en trop multiplier le nombre, pour ne pas donner lieu au peuple, avide de gain, d'y perdre trop d'argent, & de faire de mauvaises manœuvres pour le ravoir. Il est avantageux pour l'état qu'il y ait presque toujours une lotterie générale & considérable sur pié ; mais il ne faut pas, sans de fortes raisons, octroyer les petites lotteries particulières, qui sont des espèces de pièges qu'on tend au public. Il faut observer la plus sévère probité dans toute la direction de la lotterie, & la plus scrupuleuse exactitude dans les termes du tirage ainsi que dans le payement ; sans quoi le crédit chez l'étranger est perdu pour toujours. Les recettes, les payemens doivent se faire également en bon argent, sans usure d'Agiot ; & l'on ne doit point faire de mauvaises chicanes à ceux qui ont gagné les gros lots, leur demander des rétributions, ou les assujettir à laisser l'argent dans le pays. Toutes ces vexations sont indignes du souverain, & le perdent de réputation dans toute l'Europe. L'Etat, ou l'établissement, en faveur duquel se fait la lotterie, n'en doit tirer que 10., ou tout au plus 12. par cent de bénéfice. Les plans, les balances & les listes des tirages doivent être rendus publics ; & dans toutes ces choses on ne sauroit trop recommander la bonne foi.

• Les Foires, les Marchés, & les autres établissemens de cette nature attirent ordinairement une foule d'Avanturiers, de Joueurs de Gobelets, & de gens de pareille trêmpé, qui exposent au Public des petits Jeux de fortune, des Chances, des petites Lotteries, & beaucoup d'inventions pareilles qui amusent le petit peuple en le dépouillant. Comme on ne peut, pour d'autres raisons plus importantes, gêner la liberté des Foires, on ne sauroit s'empêcher de tolérer tous ces Jeux ; mais la Police doit cependant avoir un œil toujours attentif à ce que la Fourberie ouverte ne s'en mêle point, & que le Public n'en soit pas trop la

dupe. Hors des Foires, ces sortes de Boutiques ne doivent jamais être permises; car tout bien considéré ceux qui les tiennent ne font aucun bien à l'Etat, & ne vivent que de la crédulité stupide du Public. *Les Charlatans & les Salinbanques* sont des gens de même acabit, & peut-être encore plus pernicieux pour l'Etat. Leur art consiste à fasciner les yeux du Peuple par une ostentation bizarre, par un jargon fastueux, & par de petites Farces à la faveur desquelles ils débitent leurs Drogues aux badauts. Nous avons donné pour règle qu'il doit y avoir dans l'Etat une Ordonnance Médicinale pour les Drogues employées dans les Pharmacies: comment une pareille Ordonnance est-elle compatible avec la permission qu'on accorde aux Charlatans de débiter mille remèdes dont on ne connoit pas les ingrédients, & qui sont quelquefois des Poisons lents? *Les arracheurs de Dents* sont les seuls Charlatans que la Police peut & doit tolérer, parce que tout leur art ne consiste que dans l'adresse & dans un grand usage de la main.'

Every object of police, in town and country, is treated with the same precision; but all our author's sentiments cannot, we think, be adopted, consistently with the freedom and humanity of Britons.

The chapters on the management of the finances ought to be studied, with attention, by every prince and state-minister; but it contains too great a variety of matter for our small boundaries, if we would render the subject intelligible. We must not forget, that among the chief qualities of a statesman our author reckons a knowledge and inclination for cultivating trade and commerce; upon which he enlarges with so much good-sense, as fully displays how deeply he has studied the subject. But as it would be impossible for us to mark every particular that merits attention, we shall here drop this excellent performance, until more leisure furnishes an opportunity of resuming it to advantage, and entering upon a close and minute critique. Let us only observe, that the baron de Bielfeld has the merit of first having reduced politics to a system, and of entering with depth and sagacity into every branch of the function of a statesman, in a manner that evinces his ability, his opportunity of improvement, and the confidence reposed in him by his royal master.

ART. XI. *Anecdote du Séjour du Roi, &c.*

Anecdotes concerning the King of Sweden's retreat at Bender ; or, The Letters of M. le Baron de Fabrice : serving to illustrate the History of Charles XII.

THIS publication does great honour to the veracity of Mr. Voltaire, which has been so frequently contradicted by men whose materials for such an history were by no means so authentic. In an advertisement prefixed to these letters we are informed, that they were found, written in cypher, in the cabinet of the Duke of Holstein; and, indeed, they bear the strongest marks of authenticity. The style is that of a man rather conversant in affairs than books, sometimes grave, frequently sprightly, but always pleasing. The strange oddities of the famous Charles are here strongly displayed with good-natured ridicule; the writer, even while he condemns, seeming fond of this unaccountable man. We remember to have heard, that this Mr. Fabrice was afterwards gentleman of the bed-chamber to his Majesty King George I. and, after leaving England, and going through some further changes of fortune, that he died of chagrin. However this be, certain it is, that this publication reflects honour upon his address and political abilities, and shews, that fortune, and not his want of merit, prevented him from rising to the highest eminence, and ending a life more happily, than had such an auspicious beginning.

We shall translate a part of his sixth letter, addressed to the Baron Gortz, as it may at once give the reader an idea of his manner of writing, and of the King who is the subject of his correspondence:

Bender, July 4, 1710.

“SIR, Leaving Belgrade on the 14th of June, I arrived, in six days sailing along the Danube, at Ilstria, and from thence have come hither by land, crossing Moldavia and part of Tartary, in six days more; so that my whole journey was performed within a day of the time I had calculated before I set out from Vienna. I should have performed my journey in less time, if I could have persuaded the Tartars to travel with me by night: but this it was impossible to effect. We wanted nothing during our journey; and one might travel in this country as well as in Germany, if they had inns; but these are unfortunately wanting: and even the inhabitants of Sclavonia are better off than they, who live under ground like rats. I would not have neglected my duty in writing to your excellency on my journey; but there was no method of conveying my letters to Belgrade.

‘ The King enjoys perfect health, and does not halt, as was falsely given out in Germany. He is even become fairer, and grown fatter, than when he left Saxony. Add to this, he is of a most agreeable disposition, and speaks with as much justice and good sense as any man alive. I may likewise affirm, that, if this prince was great in prosperity, he is still more so in adversity. He is almost adored in this country, and feared at the same time. Besides this, he finds himself at liberty to act as he thinks proper; and, to judge from the appearances and by the manner in which he is treated, the Turks seem to depend more upon him, than he upon them: so that all accounts of their ill usage, which his enemies have propagated, are merely inventions. I shall only mention two actions, to evince the extraordinary regard paid him here. In the first place, he had it in his power to order the Bashaw of Oczakow to be strangled, for having hesitated to give the King a free passage. The second is, the Hospodar of Walachia has been deposed, because it was thro’ his default that Gyllenkrok and his troops were cut off by the Mucovites.

‘ I have bought a couple of Tartar horses, to be in a capacity of following when he rides out, which he does regularly twice every day; and this is the most convenient time to talk upon business with him. This King’s patience and moderation astonish me. He speaks with the utmost modesty of his enemies; he even excuses the allies for not preventing the designs of the King of Denmark, and King Augustus: but with all this, he is so reserved, that I defy the most intriguing politician to discover his real sentiments. In four days acquaintance, during which I have had frequent opportunities of conversing with him (for he seems very well pleased at being informed of every thing), I have been utterly unable to discover his designs, tho’ the day before yesterday he kept me alone with him for two hours in his tent.

‘ An hour after my arrival I was introduced by Mr. Muller to his Majesty, to whom I made a short but strong compliment in the name of my master, without ever mentioning his late Royal Highness, whose name the King never hears mentioned without concern. He enquired with great condescension about my master’s health, and seemed pleased at my information. As this was my first audience, I did not chuse to mention public news, of which his Majesty seemed very desirous. The day following I had a conversation of two long hours with Mr. Muller. Besides, I have access to the King whenever I think proper, and he hears me with great condescension. I discover

no eagerness to depart; and this, I am told, is the surest way to have my business dispatched the sooner. I am, &c.'

ART. XII. *Oeuvres du Philosophe De Sans Souci, second Partie.*

ANother volume of the works of the philosopher De Sans Souci hath made its appearance, which, like the former, carries too strong marks of its author, to be mistaken. We could willingly desire to see such surreptitious editions fall into the oblivion they certainly deserve; but that is impossible, while the merit of the performance pleads their cause, or the greatness of the author awakens curiosity.

We are at a loss how this second volume has also stolen into the world; every reader must own it to belong to him to whom it is ascribed, and yet few pretend to trace the channel by which our entertainment has been conveyed. Were we to indulge a conjecture, it may probably be, that this volume, as well as the preceding, was found among the papers of the late president of the royal academy at Berlin; and that his heirs turned to profit what seemed so likely to reward the publication.

However this be, there are several strokes of the master in this volume, as well as in that we mentioned before. The familiar epistles in this, though not equal to those in the other volume, have yet their merit; and, as he himself characterises them, abound rather with hazarded expression than correctness.

As in the last we gave a poetical epistle, we shall in this give a part of one in prose, addressed to Voltaire, which will shew with what ease the author writes in either capacity.

TO VOLTAIRE.

'I have received with pleasure two letters from you at one time. Prithee confess, has not my large packet of poetry appeared ridiculous to you. I fancy myself like Thersites, who attempts to compare with Achilles. I hope in your next to have a criticism upon what I have written, as you used formerly to let me have when I was a poor private inhabitant at Rheinsberg; where the unfortunate Keiserling, whom I regret, and shall ever regret, gave you his tribute of praise. But Voltaire is become a courtier, and he now can part with nothing but praise; and truly this may be the least dangerous trade of the two. Think not, however, that my poetical self-sufficiency can be offended with your corrections; I have not the folly to think that a German is capable of shining in French poetry.

‘Be so kind then, as not to spare me: I know it is very possible to write better than I have done; but then I should be glad to be told how.

‘Are not you of opinion, that writing verse well is a good introduction to writing prose? Will not this render the style more energetic; particularly if the writer is upon his guard not to load his prose with epithets, circumlocutions, or too poetical metaphors?

‘I am much enamoured of philosophy and verse. When I speak of philosophy, I mean neither geometry nor metaphysics. The former, though sublime, is not made for a man who is to mix in society: I leave this to some dreaming Englishman; let him govern the heavens as he will, I am contented with the planet which I inhabit. As for metaphysics, they are, as you have justly termed them, a bladder filled with wind. Every journey through these regions expose the traveller either to the precipice or the abyfs; and I am persuaded that nature has not formed us to guess at her secrets, but rather to follow implicitly the plan she proposes. Let us draw all the advantages from life that it is capable of affording, and not trouble our heads, whether we are acted upon by superior agents, or directed by our own free will.

‘If, however, I may venture to hazard my sentiments upon this subject, it appears to me, that our passions and circumstances ever determine us. If you go still higher, I confess my ignorance. I well know, that by my will I am drawn to write verses, whether good or bad; but I am ignorant whether there may not be some external compulsion in the case. If it be so, I am displeased that this compulsion does not make them more agreeable.

‘Don’t be surprized at my ode upon war: these are, I assure you, my sentiments: you must distinguish the statesman from the philosopher; and you ought to know, that we may make war from reason, may be politicians from duty, and philosophers from inclination. Men are never placed in this world according to their choice. From hence it happens, that there are so many bad coblers, bad priests, bad statesmen, and bad monarchs in the world, &c.’

ART. XIII. *Le Livre de quatre Couleurs.* The Book of four Colours.

THIS work was printed at Paris some time ago, under the title of *Livre A-la-mode*, the book in fashion: however, it has unfortunately belied its title; for the French are not entirely so whimsical, as to buy a book merely from the colour of the ink with which it is has been printed. All that is remarkable in
this

this work being, that it is printed with ink of four different colours, yellow, blue, brown, and red : as for the contents, it is little more than some common place humour upon the *fan*, the *toilet*, fashionable ceremonies, &c. which they who have a mind to see, may consult in the party-coloured original.

ART. XIV. *La Caff  ; ou, L'Ecoffais  : Com  die. Par Mr. Hume. Traduite en Francois.*

The Coffee-House; or, The Scots-Woman : A comedy. By Mr. Hume. Translated into French.

THIS piece is ascribed to Mr. Voltaire, probably from the similitude between it and a tragedy lately published by him, called Socrates. In both he pretends to be only a translator; and as he has ascribed his play of Socrates to the late Mr. Thompson, so he attributes this to Mr. Hume, author of some tragedies lately acted. The plot is simple and interesting; the dialogue rather too naked, and without the least heightening of art. A young lady of great beauty and merit, and a native of Scotland, happens to lodge in a coffee-house, where she endeavours to hide her distressed circumstances, at a time she is in the utmost necessity. Her father, for having engaged in a deluded party, is condemned by the state, and, unknown to her, takes refuge in the same house. Her lover, who had embarked in the opposite interest, and is consequently an enemy to the disloyal party, through his passion for her, endeavours to avert the sentence; this makes up the suspense of the play, which ends by the lady's father being restored to his former fortune and honours, and by a marriage between the young lady and the benefactor of the family.

Monthly CATALOGUE.

Art. 15. *The Farmer's Complete Guide, through all the Articles of his Profession; the Laying-out, Proportioning, and Cropping his Ground; and the Rules for purchasing, managing, and preserving his Stock. In particular, the Choice and Culture of Wheat, Barley, and Oats, from the Seed to the Barn. The most profitable Way of raising Turneps, with a Proposal for introducing the Northern Turnep, called the Naper, which will live on Bogs. The Management of Meadow and Pasture Ground, and raising of artificial Grasses. The Culture of Beans, Pease, Tares, and Tetches. The Raising of Hemp, Flax, and Hops; and an Account of the New Lucerne. The Raising of Hedge Shrubs, Coppice Wood, and Timber Trees, &c. 8vo. Pr. 5s. Kearsly.*

THE treatise before us affords strong suspicions, that the art of agriculture, like every other art, is professed by hireling scribblers, who compose volumes of a certain size, for

a certain price, of uncertain merit, that will produce a certain profit to the bookseller, proportioned to his knack at puffing, advertising, &c. &c. Imposture in this particular is of the most dangerous tendency, as such books generally fall into the hands of men, the least qualified by education and reading to detect it, from a variety of circumstances, which render the counterfeit obvious to the more learned. A compiler in any branch of science, who assumes the character of an original, is of all men the most liable to be exposed. He may aptly be compared to a henteric patient, who discharges whatever is taken into the body, crude, indigested, and scarce altered from its original state, owing to the vitiated and weakened concoctive powers. Whether the performance in view merits the censure here bestowed on hackneyed mechanical scribblers, we will not pretend to decide. We are too little conversant with the subject, and too much employed, absolutely, to detect the author in plagiarism; though we must confess, few of his directions appear altogether his own, or at all different from what, we imagine, we have perused in several well-known authors. The work, however, is so copious, plain, and explicit, that if tolerable judgment be used in selecting the authorities, it may prove in some respect useful to the farmer. One of the most beneficial subjects, handled by our author, appears to be the cultivation of flax, as it is raised by the Dutch, who certainly are the best guides in an art they have pursued with equal diligence and advantage. He acknowledges to have borrowed his directions on this subject from a writer, who had many opportunities of observing the method practised in Holland.

After preferring the Zealand seed, to that imported from the Baltic, and a fat rich, to a light meagre and warm soil, which may yield a fairer, finer, and softer thread, but never so plentiful a harvest, our author proceeds to the necessary preparations, previous to sowing. But the reader must consult the original for farther satisfaction.

Art. 16. *Semiramis: A Tragedy. Translated from the French of M. de Voltaire.* 8vo. Pr. 1s. 6d. Kearsly.

This tragedy, wrote by the celebrated M. Voltaire, is so well known to the public, that it would be unnecessary to recite the plan and story upon which it is founded. It serves to demonstrate how different are the talents required to criticise with taste, and write without fault. Voltaire has condemned Mr. Addison for introducing an insipid love-scene into his *Cato*, which he calls the finest dramatic performance in the English language; but he copies this error, if it be one, in his *Semiramis*. The passion between Azema and Arzaces, appears no way essential to the catastrophe. He has likewise imitated what he

thinks most blameable in our immortal Shakespear ; namely his fondness of the horrible. Can any thing be more so than the death of Semiramis by the hands of her own son, especially as poetical justice might have been strictly executed on the guilty queen, without exciting eternal remorse in the breast of her innocent son and successor. Monologues have also been deemed a trespass upon nature, by several of our best modern critics ; but we have here a soliloquy by Azema, introduced, in our opinion, without necessity, as it discloses none of the secret workings of the mind, or, in the least, contributes to disclose the plot. We may possibly add, that M. Voltaire has besides too much indulged himself in the marvellous ; at least what must appear so to a modern audience. Tombs gaping, ghosts stalking along the stage, thunder rattling, lightning flashing, and oracles delivered by a high priest, all serve to impress an awful dread and horror, but they hurt the judgment, as the event might as easily be unravelled without the aid of prodigies. The letters communicated by Oroes to Arzaces, sufficiently explained the king's murder, the queen's guilt, and the royal pedigree of Arzaces. Upon the whole, however, the piece has great merit. The language is chaste, the versification harmonious, many of the sentiments truly sublime, and several of the incidents extremely affecting ; all of which are lost in this paultry translation. Let the reader judge of our verdict by the following scene.

‘ ACT IV. SCENE I.

‘ *The Scene represents the Porch of the Temple.*

‘ *Arzaces, Azema.*

‘ *Arzaces.* Ah, do not aggravate my weight of woe,
This oracle with horror fills my soul.
Shock'd nature teems with signs and portents dire :
Must cruel heaven deprive me of your heart ?

‘ *Azema.* Cease perjur'd man, nor add to what I feel
By talking of thy love ; 'twas falsehood all.
I combat not the queen who gives her crown,
The speaking dead, nor thy perfidious heart :
By various prodigies my soul appall'd,
Finds none that equal thy inconstancy.
Compleat thy work, propitiate Ninus' ghost,
By me begin thy horrid sacrifice :
Strike here ungrateful man ———

‘ *Arzaces.* ——— My wounded heart
Was not against this cruel stroke prepar'd.
Inhuman maid, judge from my grief profound
Whether this heart prefers you to a throne ;
If I have brav'd the dangers of the field,
And fame acquir'd, it was for you alone ;
In all my labours, all my hardy deeds,

To merit you was my ambition's height.
 Semiramis is dear to me, I own,
 Your praises of her have conspir'd with mine :
 We thought her both a guardian power, whose care
 Kindly protected our mysterious love.
 Perhaps the gods who dwell in bowers of bliss,
 Require such holy homage, such pure love.
 When the queen chose me, judge of my surprize,
 Think of the precipice that gapes before us :
 Hear my fate to the end——

Azema. ——I know it all.

Arzaces. I was not born for empire nor for thee.
 This son I am to serve is Ninia's self,
 The son of Ninus, and his only heir——

Azema. Proceed——

Arzaces. With whom, an infant,
 You were united by the marriage-tye,
 At once my monarch and my rival born——

Azema. Ninias——

Arzaces. ——He lives, and shortly will appear.

Azema. Ninias! just heaven! the queen believ'd him dead.

Arzaces. The queen deceiv'd, long wept a son who lives.

Azema. Ninias then lives——

Arzaces. ——'Tis kept a secret still

Deep in the temple, from the queen conceal'd.

Azema. But Ninus crowns you and his widow's yours.

Arzaces. But you espouse his son ; his son's my king,
 And I must serve him. Fatal oracle !

Azema. Love speaks, I'm satisfy'd, and ask no more ;
 His orders from obscurity are free ;

That is the only oracle I'll hear.

Since Ninias then is living let him come ;

Her promise let his mother here renew,

And let his father, from the grave return'd,

Th' engagements of our infancy confirm ;

Let mighty Ninias, thy king and rival,

Feel all the love that should inspire thy breast ;

Come, and thou shalt behold his love despis'd,

Himself, his throne, his love, I scorn them all.

But where is Ninias ? say, what mystery

Can from the mother keep her son conceal'd ?

But let him come ; he nor the queen herself,

No, nor the ghost sent forth from gaping hell,

Nor shall a general wreck of nature force

This constant heart to violate its faith.

Do you, Arzaces, well consult yourself,

And strive to copy after my example.

But what are then these crimes, which hell enrag'd,
Which Ninus' ghost command to be aton'd?
No, cruel Arzaces, if you break your vows,
No crime how black foe'r can equal yours.
Th' interpreter of fate I see arise,
Its laws to dictate from his dark retreat:
The hapless passion which you violate
Must not prevent you to consult the gods.
Go, hear the menacing decrees of Ninus;
My fate on thee depends, thine on the gods. [*Exit Arzaces.*
' *Arzaces.* I'm thine, and only thine; stay, cruel, stay:
Oh mixture strange of horror and of bliss!
Strange destinies which with each other jar!

- Art. 17. *Oratio Anniversaria, quam ex Harveii Instituto in Theatro Collegii Regalis Medicorum Londinensis die Octobris 18 A. 1759 Habuit Marcus Akenfide M. D. Coll. Med. et Reg. Societ. Socius.*
4to. Pr. 1s. Doddsley.

This subject has been so exhausted by annual discourses, that even the creative powers of the elegant author of the Pleasures of the Imagination, could suggest nothing new, entertaining, or instructive. The language is fluent and classical enough; but we find so much stale and insipid panegyric, as hath almost excited our indignation against the ingenious founder of the institution, and disgust to all those great physicians whom our author would immortalize.

- Art. 18. *The History of the Present War: A new British Medley. In two Parts. Proper to be said or sung in all Companies of True Britons.* fol. Pr. 6d. Dixwell.

Justly entitled a Medley. A strange jumble of bad recitative and pitiful ballads. The concluding stanza is the best in it: the reader, at least, will be pleased with it on account of its being the last, as well as for the patriotic sentiment it contains.

' *To you fair ladies now at land.*

And, Britons, hear your genius speak,

Nor sage advice deride;

If you the Gallic pow'r would break,

Be *Unity* your guide;

The French (keep you but one mind)

Must fly like chaff before the wind. *Fal, lal, &c.*

- Art. 19. *Did you ever see such Damned Stuff? Or, So-much-the-better. A Story without Head or Tail, Wit or Humour.* 12mo. Price 2s. Seyffert.

This is a wretched translation of a silly attempt to humour in the French, with scarce any other addition than that of the title-page.

Art.

- Art. 20. *A Sketch of Moral Philosophy ; or, An Essay to demonstrate the Principles of Virtue and Religion upon a new, natural, and easy Plan.* By John Taylor, late of Norwich, D.D. 8vo. Pr. 1s. 6d. Waugh.

The great misfortune of almost all the systems of ethics we have ever seen, is a certain dryness and barren formality, that disgust a young reader. It is not sufficient that the mind be exercised upon clear and just ideas, the definitions evident, and every proposition demonstrated as far as moral certainty will admit of demonstration ; it must be interested, by reducing the principles of moral actions to the natural feelings, and elucidating them by the common occurrences of life. Abstracted ethical reasoning loses all its force, however solid and convincing ; to render it engaging, a constant regard must be had to fact and experience. This method has successfully been adopted by the late ingenious author of the theory of moral sentiments ; and his work has, for that reason, been perused with more avidity and applause, than any former writings upon the subject.

With respect to the sketch before us, it is drawn upon the basis of good sense ; but mere out-lines contain nothing striking, however steady may be the hand of the designer. The method is truly geometrical, the definitions, in general, just, and the propositions demonstrative ; but we regard them with the indifference shewn to the self-evident preliminary truths of mathematicians. As the mind is excited by not the faintest hope of the discovery of new truths, the attention wavers, and the reader is just in the condition of a traveller, who has a thousand times beat over the same path without a single new object to attract his curiosity. In a word, we have here a syllabus of ethics, which may be of use to readers who find pleasure in contemplating mere order, method, and harmony of parts.

- Art. 21. *The Retired Penitent. Being a poetical Version of the Rev. Dr. Young's Moral Contemplations. Revised, approved, and published with the Consent of that learned and eminent Writer.* By Mr. Newcomb. 8vo. Pr. 6d. Buckland.

There is nothing in this poem that deserves to be severely censured ; but, on the other hand, there is nothing in it that merits a warm applause : yet this would be sufficient to place it in a state of reprobation, if we admit the *ipse dixit* of Horace, who maintains, that mediocrity is insufferable in a poet.

Mediocribus esse poetis

Non dii, non homines, non concessere columnæ,

However, we cannot but differ from the great critic above-mentioned, being firmly persuaded, that a middling poet is preferable to a bad one.

Art.

Art. 22. *The First Pastoral of Virgil in English Verse; attempted by James Peacock.* 4to. Price 6d.

The incorrectness of this piece is such, that nothing could excuse it but a true spirit of poetry; and it is at the same time so flat and insipid, that the most exact correctness would be insufficient to atone for the translator's want of genius. He has equally offended against style and measure; and almost every line of his pastoral affords an instance of bad language, or bad versification. The very opening will prove the former:

' Reclin'd at ease beneath the cooling shade,
Free from those griefs thy fellow-swains invade;
Thou Tityrus, upon thy slender reed
Art warbling o'er soft strains, which none exceed.'

Fellow-swains, in the second line, is placed in such a manner, that it should rather be the nominative case before the verb *invade*, than the accusative case after it. In the fourth line, *which none exceed*, is altogether superfluous, and brought in merely for the sake of a rhyme. In the seventh page we meet with an example of the author's neglect of measure:

' It came, tho' after long and sad delay,
Not till from Galatea I broke away,
And to fair Amaryllis tun'd my lay.'

}

Our translator, not contented with these poetical licences, has thought proper even to dispense with rhyme:

' Nor love-sick turtles cease to please thine ear,
From the aerial elm, thy cottage near,
In sweetly plaintive notes.'

TITYRUS.

' Sooner the beamy stars, aloft in air.'

Here *air* must rhyme to *notes*; and then the former of these lines consists but of six syllables. It must be owned, our author asserts the poet's right of *quidlibet audendi* to some purpose. To conclude, a school-boy would have deserved but little praise, had he produced such a poem by way of exercise; and James Peacock, to use a quibble of Mr. Dryden's, seems to have traduced rather than to have translated Virgil.

Art. 23. *Medea to Jason. An Epistle. By a Gentleman.* Folio. Price 1s. Hitch.

We are told, in the preface, that this poem is the first effort of an infant Muse; and, indeed, that might have been easily guessed, for it abounds with inaccuracies and absurd expressions.

At

At the very beginning we meet with lines which offend equally against grammar and sense :

——— ‘ That faithful wife is me,
Who, big with vengeance, sends these lines to thee.’

The author tells us, that he has treated his subject in a manner very different from Ovid ; and that every one will allow him. It must be however acknowledged, that the sentiment he makes Medea utter, when she speaks of her children, is more in character than that ascribed to her by Ovid upon the same occasion :

‘ Give me at least my children back again :
This I may ask — sure this I may obtain !
Their prattling tongues will cheat the heavy day,
And steal for intervals my grief away !
— Yet send them not : left in their fronts I see
Some likeness, some similitude of thee !
For then quite frantick and myself no more—
With their dash’d brains I strew the reeking floor !’

These lines answer our idea of the person who speaks, much better than those of the Latin poet :

‘ Si tibi sum vilis ; communes respice natos,
Sæviet in partus dira Noverca meos.
Et nimum similes tibi sunt : & imagine tangor :
Et, quoties video, lumina nostra madent.’

Art. 24. *A Monody to the Memory of Mrs. Margaret Woffington.*
4to. Price 1s. Withy.

This poem is correct, elegant, and pathetic ; but not altogether worthy of the person whom it celebrates, who must be allowed, by every spectator of taste, to have been one of the best actresses that has appeared upon the English stage since Mrs. Oldfield. As a specimen of our author’s poetry, we shall present the reader with his description of Mrs. Woffington in the character of Cleopatra, wherein she displayed uncommon excellence :

‘ Whene’er we view’d the Roman’s fully’d fame,
Thy beauty justify’d the hero’s shame.
What heart but then must Anthony approve,
And own the world was nobly lost for love ?
What ears could hear in vain thy cause implor’d,
When soothing arts appeas’d thy angry lord ?
Each tender breast the rough Ventidius blam’d,
And Egypt gain’d the sigh Octavia claim’d.
Thy eloquence each hush’d attention drew,
While love usurp’d the tears to virtue due.’

THE CRITICAL REVIEW.

For the Month of *September*, 1760.

ARTICLE I.

The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vols. XXI, XXII.

THERE cannot be imagined a situation more irksome than that of a Reviewer, whose imagination is constantly on the stretch to furnish out entertainment for the great variety of different palates. Eager in the pursuit of honest fame, and equally sensible of the sting of reproach, and titillation of applause, his delicacy meets with a thousand shocks and galling disappointments. The opposite tastes, humours, and dispositions of his readers, and frequently the great dearth that falls out in point of variety, baffle his utmost endeavours to please all in the same degree. What one admires as exquisitely delicious, another contemns as insufferably insipid; and the choice morsel prepared to tickle the palate of the epicure in learning, creates loathing and disgust in the stomach of the supinely ignorant. Each sketches out a bill of fare the best calculated to his own appetite, without reflecting, that experience may have taught the mental cook the art of administering what is most pleasing, salutary, and congenial, to the constitutions of his guests in general, of which he is enabled to judge by the number and quality of his customers. To drop the metaphor, our readers not only require more than is proposed, or can be executed on the plan; but authors and their friends demand impartial justice, of which their ideas may be very wide of those of the critic. Every reader expects, that an article should be treated in the way most agreeable to him. Geometry, for instance, and every work of science, must be skimmed over with exceeding brevity, while the productions of taste and humour ought to employ the whole attention of the Reviewer. Another,

of a contrary opinion, insists upon the superior utility of abstracted studies, and demands that our work shall be a repository of new opinions and notable discoveries in science. One cries out against the length and dulness of extracts, and another believes, that no just idea of an author can be conveyed without extracts, which ought to be selected less on account of the entertainment, than the utility and instruction they convey. Too often the learning of the critic is termed pedantry, his just severity construed into scurrility, and his ridicule mistaken for buffoonery. Thus every reader believes himself better qualified for a Reviewer than the person employed in that capacity, until he has experienced the impossibility of writing to the taste of every individual of a multitude. Let it suffice for our readers in general, that we shall endeavour to steer a middle course amidst the variety of dissonant and jarring opinions, from a full conviction founded upon experience, that each of these opinions is both right and wrong, according to circumstances; and that the Reviewer, who invariably adheres to either, is unjust to his readers, to his authors, and to his own reputation. We will, however, thankfully receive every correction administered by the lenient spirit of candour, kiss the rod lifted for our improvement, and endeavour to profit by our errors, and the wholesome admonitions of warm and sensible friendship*.

We have been led into this train of reflection chiefly by a diversity of remarks, offered on the manner in which we have treated the *Universal History*, as it appeared in monthly volumes. Some expect an epitome of the subject, with general remarks upon the execution of the writers, while others prefer the method we have commonly followed of exhibiting specimens, giving general reflections and a character of the work. Henceforward we shall epitomize only where the subject is curious, little known to English readers, and so prolixly treated as to render short and entertaining extracts impracticable. This has already been too frequently the case, particularly in the Spanish history, the sequel of which, now before us, we find it necessary to abridge, as in the preceding Number.

We dropt the history of Spain at the accession of Ferdinand and Isabella, and the union of the kingdoms of Leon, Castile, Arragon, in a word, the whole Spanish monarchy, except Granada, still under the dominion of the Moors. The Infanta

* Our ingenious correspondent T. Y. may perceive that we have an eye to his friendly and sensible remarks, to which we shall pay all possible regard.

Donna Juana, disputed the crown by force of arms, but was forced to relinquish her claim, after the Portuguese had sustained a signal defeat at Toro. Their majesties next applied themselves to composing the civil factions and dissensions which had long disturbed the peace of the kingdom, and succeeded by their unparalleled constancy and firmness. Upon this they entered on a war against Granada, in the course of which Isabella exhibited many astonishing instances of true wisdom and policy, while Ferdinand was distinguishing his personal courage. By the former the finances were kept in the best order, troops were levied, magazines filled, fleets equipped, and every measure taken to forward the operations of the campaign: Ferdinand, at the same time, obtaining victories, improving the military system, and training up a set of officers who were to figure in the following age. The memorable siege of Malaga we will relate in the words of the authors. This place was invested by Ferdinand on the 7th of May 1486, after several attempts had been made to corrupt Hamet the governor, who always replied, "That he was hired to defend the city, and he would never betray it; he hoped, therefore, this answer would procure him favourable treatment, in case he should be compelled to surrender, after the most vigorous defence in his power. The Christians continued the siege with vigour for a long time, and the Moors defended themselves with great spirit and patience. In the mean time Mohammed al Zagel collected all the troops he could, in order to afford them succours; but he had scarce marched them out of Guadix, before they were attacked by Muly Abul Abdali, by whom the best part of them were cut in pieces. Upon this he sent a present of several horses with rich furniture, with some pieces of cloth of gold and silk, to their Catholic majesties, advising them to be very careful in preventing any sort of provisions from being carried into the place, where famine would soon force them to yield; and assured them, that when they were masters, as some say, of Almeria, Baza, and Guadix, they might depend upon his putting Granada into their hands. A desperate Moor, however, was very near snatching this conquest out of their hands. He came out of Malaga in the night, and, going to the first guard of the christian army, demanded to be carried to the marquis of Cadiz. When he was brought to him, he pressed to see their majesties, to whom he said he would discover the means of entering the town. The marquis did not regard him much; but those who were about him carried him to the king's quarter, and brought him to the tent of Donna Beatrix de Bobadilla, who was playing at draughts with Don Alvaro of Portugal. The Moor seeing Donna Beatrix very richly dressed, made no

doubt but she was the queen; and that the person playing with her was the king; upon which, drawing his scymitar, he discharged a blow with all his force on Don Alvaro's head: Donna Beatrix fainting and falling down, another blow, that he aimed at her, reached no farther than her sleeve; and before he had time to strike a third, he was dispatched by those who were in the place. The king was asleep; but the queen, being in the next apartment, hearing the noise, came out, and was an eye-witness of this shocking scene. At length Malaga would have capitulated; but the king refused any other terms than surrendering at discretion, to which they were at last forced to submit, and the town was accordingly surrendered on the eighteenth of August. By this means many thousands were made slaves, some of the nobility having a hundred, others fifty, for their share, besides those that were sent as presents to the kings of Portugal and Naples.'

After several other advantages obtained by Ferdinand the Moorish king, Al Zagal submits, requests and obtains leave to retire into Barbary. Our readers may be entertained with the following account of the origin of the town of Santa-Fé. Previous to the siege of Granada, 'the queen Donna Isabella repaired to the camp, with the rest of the royal family, and were very conveniently lodged in the tent of the marquis of Cadiz, which stood next to the king's. One night the queen complaining to one of her maids, that the candle offended her eyes, and hindered her from sleeping, she removed it into a corner, and both of them falling asleep, the tent took fire, by which the lives of the whole royal family were endangered, and the camp thrown into the utmost confusion. The king, half naked, mounted on horseback, and, having collected a great body of cavalry, posted them in the avenues leading from the city, and so covered the camp till the fire could be extinguished. The queen reflecting upon this accident, and resolving to prevent the like for the future, formed a very extraordinary project. She caused, in a convenient place, two long and broad streets to be drawn in the form of a cross, and as there were great quarries in the neighbourhood, the pioneers quickly constructed low but very convenient houses of stone. As soon as the army comprehended the queen's design, they assisted in it so chearfully, that there quickly appeared a regular and very considerable town, to which they would have given the name of Isabella; but the queen expressly commanded it should be called Santa Fé, that is, Holy Faith; and it has been since honoured with the name of a city.'

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The Moorish war being happily terminated, Ferdinand, by means of the great captain Gonzales de Cordova, expelled the French out of the kingdom of Naples. The attempts made to convert the Moors, and constrain them to embrace Christianity, excited a very troublesome revolt, over which, however, the courage, the conduct, and the good fortune of Ferdinand triumphed. After the conquests of the kingdom of Navarre, and several wars, out of which he always extricated himself to advantage, Ferdinand yielded up his last breath, anno 1515, having acquired the glory of founding the Spanish monarchy, suppressing the Moors, enlarging his dominions by the conquest of Navarre, protecting Naples, governing with wisdom and equity, establishing the maritime power of Spain, and, lastly, of being called the father and the friend of his subjects, the most glorious title of a monarch.

He was succeeded by his grandson Charles I. commonly stiled, on account of the superior title, the emperor Charles V. As the life of this monarch will be more explicitly related in the history of the empire, we shall here only observe, that after a successful reign of forty-three years, during which the extent of his dominions and conquests obtained him the surname of *Great*, he resigned his crown in disgust, and retired to a monastery, where he lived some years, adored as an enshrined being of a superior order to humanity. Our authors deny that he ever discovered any symptoms of repentance for having abdicated the crown, though we have that fact recorded by several of the best historians, and confirmed by a variety of uncontestable anecdotes.

The abdication of Charles V. made way for his son Philip II. to mount the Spanish throne. This prince, the greatest politician of his age, is not unaptly compared to Tiberius, whom he resembled in several extraordinary virtues and vices. The tyranny of his disposition occasioned that famous revolt in the Netherlands, which gave birth to the states-general of the United Provinces. Our authors have related this curious period of history with great brevity, as it will again occur, and more properly be inserted at length in the history of that famous republick. The following extract is one of the most curious and characteristical passages in the life of Philip. ‘His son, the unfortunate Don Carlos of Spain, seemed to be intent upon accomplishing his own undoing. He had the misfortune to be deformed in his person, and to have a weakness in one of his legs; circumstances which occasioned more than ordinary indulgence to be shewn him in his infancy; and this,

if it did not excite, at least strengthened, bad habits. He was hasty and passionate, and, which rarely happens in the same person, he was obstinate and sullen, very apt to take offence, and implacable in his aversions; which very probably was the occasion of his distractions: for as he did not conceal his resentment, so some of the greatest persons about the court were the objects of it, and therefore little inclined to conceal or to excuse his errors. The president Spinosa, Don Ruy Gomez, prince of Eboli, and the king's favourite, were of this number; and Don Garcia Toledo, his governor, who had a sincere affection for him, taking the liberty, as they were riding together in a wood, to expostulate with him upon his ill conduct, the prince suddenly attempted to kill him; upon which he immediately set spurs to his horse, and fled to Madrid. The prince was desirous of marrying his cousin the archduchess Anne of Austria, which was likewise very acceptable to the emperor; but as the king made no great haste in the negotiation, he conceived in his own mind that the king thought him unfit to be married, and incapable of the succession; upon this he took a resolution of flying into Germany, and wrote letters to most of the nobility, desiring their assistance in a certain great affair; which they promised him, provided it was not against his father, and furnished him with a very large sum of money. He then broke the matter to Don John of Austria, and pressed him to concur in it; but he told him he had put it out of his power; that some of the nobility would acquaint the king, and therefore it was better in him to drop the thing itself.

• But he persisted; upon which his confessor forsook him. The admiral, and some other lords, having brought his letters to the king, and his majesty being likewise informed that the master of the posts had received the prince's orders to furnish horses for a long journey, he resolved to arrest him; and, for this purpose, went the same day, which was the 18th of January, to Madrid. About midnight he entered his son's apartment in the palace, attended by Ruy Gomez de Silva, Don Juan Manrique de Lara, Don Antonio de Toledo, the prior of St. John, and Lewis Quixada, the duke of Feria following with some of the guards. The prince, as soon as he saw him, shrunk under the bed-cloaths, crying out, *Will your majesty kill me? I am not mad, but am rendered desperate by the manner in which your majesty treats me.* The king bid him make himself easy, and be assured that he meant every thing for his good. The king seized all the arms that were in the room, together with his papers, and a strong box. He then appointed six noblemen of the first families in Spain to wait upon the prince, with express orders

orders that two of them should have him constantly in their sight ; and that they should permit him to have nothing in his reach by which he might endanger his own life. The king immediately gave notice to the pope's nuncio, and to all the foreign ministers, of the motives which led him to treat the prince in this manner. He did the same to all the great towns by a letter, which is still extant in more volumes than one. Their imperial majesties interposed with great earnestness and anxiety in favour of the prince ; but the king assured them, that he had taken the advice of civilians and divines before he proceeded so far ; and that they might be assured he would act with caution and tenderness for the future.

‘ Don Carlos, however, bore his confinement with great impatience. He refused all nourishment for two whole days, of which the king being informed, he went to his apartment, and staid till he had taken some refreshment. He afterwards eat with great avidity, and overcharged his stomach. When the weather became hot, he drank to excess of ice dissolved to water, by which he weakened the tone of his stomach to such a degree that it would bear nothing. His physicians seeing the danger he was in, advised him to prepare for death ; which he did with great piety and calmness, being assisted by his confessor and other divines. He desired earnestly to see his father, who went to him immediately, and gave him his blessing. The prince begged his pardon, and desired that he would provide for his servants. The king asked him what he would have done for them, and, when he told him, promised to do all that he had asked. In a short time after the king withdrew, he expired, on the 24th of June, in the 24th year of his age. Such was the end of this unhappy prince, according to the best Spanish historians ; but other writers have taken great freedom upon this subject, and have, without scruple, asserted that he was put to death by his father's command. If this be true, it is inexcusable ; if it be not true, the king was doubly unfortunate in the loss of his son and of his reputation, of which few princes were so tender. He caused the whole court to go into mourning, and buried him publicly with great splendor.’

In this account of the death of Don Carlos, our historians differ widely from a great number of other writers, and particularly from the celebrated Voltaire, who relates some very curious anecdotes upon this subject. The French historians in general affirm, that Philip proceeded against his son before the inquisition ; in consequence of which he was sentenced to die, but permitted to chuse his own death. Upon his refusal to de-

termine, four slaves were admitted to his chamber, by whom he was strangled. In some Spanish histories it is asserted, that the prince was actually put to death ; but whether by poison or the halter is left problematical. Morosini, the excellent Venetian historian and senator, who was permitted to inspect the dispatches of the Spanish minister to the Republick, gives the following account of that tragical affair. “ Belgii tumultibus, quibus Philippi Hispaniarum regis animus vehementer angebatur, Caroli majoris natu filii obitus accessit, quem turbidi, atque efferati ingenii juvenem, quod adversus regiam majestatem multa egisset antea omni armorum genere adempto, custodiæ tradi jusserat. Verum alti animi juvenis, probri atque injuriæ impatiens, cum vita, indecoram regiæ fortunæ notam delere statuit, quamque sibi gladio inferre nequiverat, inedia vincente naturam, necem sibi consciscere decrevit. At consilio custodum assiduitate detecto, occultò adamantem ex annulo, quem gestabat, extractum voravit, durissimò lapide incidere corporis nexus invito conatu posse ratus ; tamen vitam denique obstinata mente pertesus, omni ciborum genere sese ingurgitando, aquæ frigidæ nunquam potatione intermissa, brevi stomachi vitium contraxit, atque dysenteria correptus interitum sibi maturavit, quem ritè prius ecclesiæ sacramentis susceptis constantur subiit.” Such is the account of the Italian historian, which, at the best, redounds but little to the character of Philip ; as it is scarce probable that mere confinement, without other grievous oppressions, would have driven the young prince to the extremity of swallowing the diamond out of his ring, and voraciously overcharging his stomach with all kinds of food, and deluges of cold water, in hopes of putting a speedy issue to his misfortunes. Be this as it may, the point of history is curious, but so dark and perplexed, that we fear the utmost pains will now be lost in ascertaining the truth. After a series of wars and intrigues Philip died in the year 1597, leaving the following character, as drawn by our authors.

“ There is scarce any character in history that has been more frequently examined, or more severely censured, than that of this prince, who, though magnified by some Spanish historians as another Solomon, under whose form he is represented in a statue at the entrance of the Escorial, where Charles V. is adorned by the sculptor with the robes and the crown of David ; yet others have more fitly compared him to Tiberius ; and, while his panegyrists held him forth as a model for princes, those who criticised his character described him as the mirrour of tyrants. Without partiality or prejudice, we will offer the reader a few observations drawn from facts. He was styled Philip

Philip the Prudent, and with justice ; for he was in all things a politician. Those who magnify his piety, by which they mean his zeal for the church of Rome, seem thereby to offer an exception ; but they only seem to offer it ; for Philip was only a political bigot. When Philip began his reign, he was only upon bad terms with the court of Rome ; he was therefore no persecutor in England, but shewed rather a compassion for those that suffered here for their sincerity in the faith. He introduced and subjected the Spanish church to the decrees of the council of Trent, but it was in his own way, and by his own authority ; and though, through his whole reign, he was pressed to banish the Morescoes for the security of religion, his constant answer was, *You must find some other way ; for this is impracticable.* The truth of the matter is, the church was the great instrument in his government, and he made great use of churchmen in his administration ; and thus his zeal is accounted for on political principles. In point of system, if ever a modern prince aimed at universal monarchy, it was Philip II. He was disappointed in his schemes ; but those schemes were equally bold and well-contrived. He was near being king of the Romans ; he bid fair for making his daughter queen of France ; and his projects for the conquest of England were defeated by Providence, but by competent judges were never derided. As his plans were very extensive, so he had great fertility of invention, and was never at a loss for expedients to piece them together again when broken, till his treasure and his power were equally exhausted, and then as he began, so he ended his reign, with endeavouring to establish peace. In his domestic administration, he has been justly commended for encouraging and promoting men of abilities ; but he depressed the nobility too much, and therefore he advised his son to a contrary course, that of caressing the grandes, and curtailing the revenue and power of the clergy ; and this he did from his observation, that new men were turbulent, and, being raised from nothing, nothing could content them. It is very certain that he had not much affection, and less of pity, in his composition ; but it is as certain that he has been represented as more cruel than he really was ; for however severe he might be when his scheme of policy required it, he was never wantonly so, and could not therefore be said to delight in blood.

‘ In private life he was vicious, and therefore his pretences to religion were certainly political ; for true piety appears in the conduct of a man’s life, and is not to be taken from exterior actions, which may have another motive, and must have it, when,

when, with high pretensions to piety, a person is corrupt in his morals. He had great haughtiness in his nature ; and it was said, that tho' in his person and his complexion he resembled the Flemings, his temper and behaviour were intirely of the growth of Spain. Those who had audience of him spoke upon their knees, which he excused from the lowness of his stature, pretending he did it to avoid being overthadowed by those who addressed him. He not only held the nobility in subjection, but at a distance ; and to qualify these apparent signs of pride, he was very easy of access to persons of meaner rank, but without departing from his dignity, unless he might be said so to do in conversing familiarly with peasants. He used the like condescension to churchmen, to his ministers, and to the ladies. He acquired by habit such an equality of temper, that success, or the want of it, made no alteration in his behaviour. He was never reputed brave, but he had a great firmness of mind ; and though less active than his father in his person, who executed all his great designs himself, yet he was at least equal to him in abilities ; for he gave his enemies more disturbance by the factions and insurrections he excited by his intrigues, than the emperor had ever done by his arms. Upon the whole, his ambition and his policy made him great and terrible during the major part of a long reign ; but at the same time it made him odious, and exhausted his power. He saw this when it was too late, subscribed to the advice given by his father, and penned a censure of his own conduct for the use of his son'.

Philip III. ascended the throne at the death of his father. He was a character the very reverse of his predecessor ; pious, virtuous, and humane. He hated the fatigue of business, which devolved on his great favourite the duke of Lerma, preferring the pleasures consequent on the exertion of the private moral virtues to all the grandeur of sovereignty. In his reign the fatal resolution of depopulating Spain, by the expulsion of the Moors, was taken : a stroke of false policy, never yet recovered by that country. Our authors relate the fact simply, without expatiating upon the consequences ; though here was an opening for the most judicious, deep, and pertinent reflections. In the year 1620 he died, having some years survived the disgrace of the duke of Lerma, and left his crown and dominions to his son, Philip IV.

This monarch inherited all the indolence of his father, and adopted his maxim of leaving the care of public affairs to his
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prime minister. In his choice he was more fortunate, having raised the count Olivarez, the most refined politician of the age, and the rival of cardinal Richelieu, to that employment. Olivarez, however, intoxicated by prosperity, incurred the hatred of the grandees, the people, and even of the king himself, who, shocked at his insolence, deprived him of all his employments, and banished him the court. To him was imputed the revolution in Portugal, and the revolt in Catalonia; though, in truth, these were the consequences of the miscarriage of extremely well-concerted measures, and a series of the most profound intrigues. Philip had, during the civil wars of France, in which he constantly bore a share, successively the famous viscount Turenne and the prince of Condé in his service. He carried on a war against almost the whole united powers of Europe; whence we may judge of the power of the Spanish monarchy. After the peace of the Pyrenees, he made several attempts to reduce Portugal; but his armies were totally defeated in the famous battles of Evora and Montes Claros. Philip IV. died in 1665, with the reputation of a prince of good qualities, suppressed and extinguished by indolence. He loved magnificence, had a polite taste, spoke with great ease and vivacity, and had the grandeur of the Spanish monarchy much at heart, could he but have surmounted the natural inactivity of his disposition.

With respect to the reigns of Charles II. and Philip V. they are so well known, from the part England bore in the affairs of Spain, that to epitomize them would be unnecessary. The volume begins with the histories of the kingdom of Arragon and the Balearic Islands, continued down to their union with the Spanish monarchy in the persons of Ferdinand and Isabella. Here the reader will be pleased with a great variety of matter, not to be perused elsewhere in the English language; but our limits will not admit either of extracts or an abridgment, as the proprietors have thought fit this month to publish two volumes.

The twenty-second volume contains a minute and circumstantial history of the origin, rise, and progress of the Portuguese monarchy, deduced from a variety of Spanish and Portuguese historians. The most interesting event that occurs in the annals of this country, is the famous revolution effected in the reign of Philip IV. under the conduct of John duke of Braganza, afterwards raised to the throne of Portugal. Our authors have very accurately described every circumstance that gave birth to this grand revolt; the errors in Philip's administration, which laid the foundation of the Portuguese discontents; the breach of the fundamental articles, whereby the crowns of Spain and

and Portugal were united ; the encroachments of the Spanish ministers ; the total neglect of the Portuguese commerce, by which alone that kingdom was rendered considerable ; the tyranny exercised over the clergy ; the exorbitant taxes levied upon the people, and the wanton barbarities and insolences committed by the Castilians, who, in all respects, treated Portugal as a conquered province. These, with a thousand other enormities, every day exercised by the haughty Spaniards, determined the Portuguese to seek their remedy in a revolution and their own courage.

* A nation, say our authors, when once discontented, naturally seeks a chief ; for an established government quickly suppresses popular tumults when they are not conducted by some able head, and to some determined end. They no sooner began to make this enquiry, than the duke of Braganza offered himself to their view, and to their mind. This prince was in the flower of his age, grandson to John duke of Braganza, who had been competitor to Philip, and himself of the same name. His father, Don Theodosius, had been a warm friend to his country, and opposed the first insults of the Castilians with great dignity and spirit, which had endeared him exceedingly to the people. He had by his dutchess, the daughter of the duke of Frias, this duke, his brother Don Duarte, and Don Alexander, designed for the church, and who died a young man. As for Don Juan duke of Braganza, he had espoused Donna Louisa de Guzman, the sister of the duke of Medina Sidonia, and it is necessary to set his character in a true light. In the eye of human policy he seemed to be of all men living the most unfit for the great part he acted. He was of a gentle and quiet temper ; rather indolent than active ; loved hospitality and magnificence ; delighted in country sports ; was the kindest husband, the most affectionate father, the most generous master, the friendliest neighbour, and the most amiable and companionable man breathing. Providence intended him for the instrument by whom the oppressed Portuguese were to be restored to their independency and freedom ; gave these virtues a turn proper to produce consequences, which the most penetrating human policy would never have suspected. His behaviour reconciled the nobility to his grandeur, as they never saw it exerted but in doing good : it defended him from the jealousies and suspicions of the Spaniards, who thought a man of his temper could never give them any trouble, unless he was forced to it ; which made them tender and indulgent in their proceedings. It attached to him all his vassals, who looked upon him as their common parent ; gained the affections of the populace where-ever he came,
and

and spread a universal desire of being happy under the government of a prince of so much mildness and moderation. He knew his own rights, and he did not want ambition: he saw the misery of his country, and he saw it with compassion: he comprehended perfectly the views of the Spanish ministers, and he looked upon them with proper resentment. But he could do all this without discomposing his temper, without altering his conduct, and without discovering the least desire of being greater than he was. In the end, his patience, which some thought pusillanimity, appeared to be consummate prudence; his indolence the most refined policy; and his backwardness in stirring the only effectual method of procuring that unanimity in resolution which so wonderfully and unexpectedly placed him on the throne. His dutchess was of a different frame of mind: her temper was lively, vehement, and sincere: her courage manly, and her fortitude heroic. She had the credit of exciting, or at least of confirming her husband in his final resolution; but in reality the duke had taken it before he asked her advice, and that calmness with which he proceeded received a useful, as well as acceptable colouring from the vivacity of his consort.

The duke of Braganza had for his master of the household, and director of his finances, one Juan Pinto Ribiero, a doctor of the civil law, possessed of an enterprising spirit, extensive genius, and inviolable attachment to his master's interest. This person promoted, with great address, and encouraged that spirit of discontent which he saw rising among all degrees of the people. In company with the nobility, he lamented the servile, depressed, and dejected state in which they were held by the Castilians. With the clergy, he admired their learning, piety, and conspicuous virtues, pathetically deploring that these qualities, instead of recommending, should actually be an obstruction to their preferment. Among the merchants, and the lower class of people, he deplored the decay of commerce and weight of public taxes. In all consultations on the posture of affairs, he embarked himself roundly in the scheme for throwing off the Spanish yoke; but disclaimed all knowledge of his master's sentiments. 'He was very clear as to his right to the crown, and he was no less clear as to his love for his country; but he observed that the duke was without ambition; and that he would risk nothing for the sake of his title, being satisfied with the great property he had, and with the opportunities it gave him of doing good; but added, that if the welfare and interest of the nation demanded his service, he was confident there was not a peasant in Portugal would risk his cottage sooner than

than his master would his estates. In fine, that he would do nothing to make himself a king, but would expose himself to any thing for the welfare of the kingdom; and that from what he had said they might account for his past conduct, and to take their measures in the most effectual manner to induce him to alter it. His notions were well received, and it was unanimously determined, when once their affairs were ripe, to force the crown upon the duke of Braganza.'

' When the plan of the associated lords was so far advanced that little more remained than to fix the time and manner of its execution, they dispatched Mendoça to the duke, to obtain his definitive resolution. At this he hesitated a little, and desired some time to consider. Mendoça requested that he would not protract time, and that he would forbear asking the advice of his secretary Antonio Paez Viegas, a person of great sagacity, but remarkably cautious. The duke readily promised the former; but not the latter. After mature reflection, he thought it expedient to send for Viegas, and to lay before him the whole state of the matter. Instead of giving his opinion, the secretary asked him, whether if the lords, in imitation of the states of the United Provinces, had resolved to set up a republic, he would not have sacrificed his own rights to the welfare of his country? "Yes, replied the duke, and my fortunes, and my life, if necessary to her safety." "Why then, said the secretary, should you hesitate at receiving a crown which it is her interest to offer, and to which you have a just title?" Having said this, he knelt and kissed his hand. The duke then communicated it to the dutchess, who, after a little reflection, said, "My lord, a violent death certainly waits you at Madrid, and it may be at Lisbon; but you will die there a miserable prisoner, and here covered with glory and a king. This is the worst that can happen: we ought rather to confide in the love of the people, your just claim, and the divine protection." The secretary, without speaking, knelt and kissed her hand likewise. The duke sent for Mendoça, introduced him to the dutchess, and then told him he might assure those who sent him, that they might dispose of him as they thought fit; and that upon the day fixed he would cause himself to be proclaimed throughout all his own estates, and where-ever he had any influence.

' All these transactions were in the five last months of the year, and the first time mentioned for taking up arms was the month of March ensuing; but when they came to examine things more strictly, they found it impossible to put off the attempt so long. Mendoça made another turn to consult the duke,

duke, who afterwards sent for Pinto from Lisbon, whom he enjoined to acquaint the lords, to keep punctual to Saturday the first of December, which was the day they last appointed, and to bend all their endeavours to the seizing of Lisbon; for they had some thoughts of attacking Evora, which he disapproved. As the time drew nearer they were obliged to take some considerable citizens into their party, and a monk, one father Nicholas de Maja, who brought the magistrates to concur with them; so that by this time the design was in the hands of at least five hundred persons of all ranks, sexes, and ages, which made the deferring it more dangerous than the execution. Yet even after this there fell out accidents that were very near compelling them to defer it, and it certainly had been done if the duke of Braganza had not constantly insisted that his excuses were all exhausted; and that, if he did not set out for Madrid, he had nothing to hope if he remained still a subject in Portugal. Dr. Pinto held all the associates closely united, and with the utmost hazard, and the most indefatigable industry, laboured to adjust every thing so as to have it ready by the time; and in particular engaged the traders, who were embarked, to dismiss numbers of their journeymen and servants, under pretence they could no longer pay or employ them, that discontented, and out of bread, they might be the readier to take arms. Father Nicholas also was very useful in promoting, though cautiously, and in very ambiguous terms, that spirit it was so necessary to raise.

‘ At length Saturday the first of December came, when the confederates met early at the houses of Almeida, and the other great men, where they were to arm themselves. In all their countenances appeared such confidence as gave hope of victory: all being armed, they repaired to the palace by several ways, and most of them in litters, the better to conceal their number and arms. They were divided into four bodies, and expected the hour of eight, which was the time appointed. As soon as the clock struck eight, Pinto gave the signal by firing a pistol, and then all parties fell to their respective tasks. Don Michael de Almeida fell upon the German guard, who being surpris’d, for the most part unarmed, were soon subdued. The grand huntsman, his brother, and Don Stephen de Cunha, charged the Spanish company before the palace at the place called the Fort. Most of the townsmen who knew of the design were in this action, and boldly fell in sword in hand upon the court guard. None amongst them signalized himself more than a priest, who carrying a crucifix in one hand, and a sword in the other, amidst his loud exhortations ceased not to act beyond the most alert.

None

None could stand before him; so that, after some small resistance, the Spanish officer and his soldiers were forced to surrender, and, in order to procure quarter, to cry out, "God save the duke of Braganza!" Pinto, having made his way into the palace, headed those that were to attack Vasconcellos in his apartment. At the foot of the stairs they met Francis Soarez de Albergaria, judge of the civil causes, who seeing this tumult, would have interposed his authority to appease them; but hearing all cry, "God save the duke of Braganza!" he thinking it the duty of his office, cried "God save the king of Spain and Portugal!" This cost him his life; for one of the gentlemen in arms shot him, to prevent two cries. Antonio Correa, first clerk to the secretary, running out upon the noise, was stabbed by Don Antonio de Meneses; yet he turned up his eyes full of revenge, and said, "What! dare you strike me?" All the answer Meneses returned, was to stab him till he fell: yet he survived all these wounds, to die some time after by the hand of the hangman. Being quit of this obstacle, the confederates pressed forward towards the secretary's chamber. James Garcia Paleia, a captain of foot, was then with him, who seeing so many armed men, and supposing they fought the life of Vasconcellos, though he owed no obligation to that minister; yet, out of mere generosity, endeavoured to keep the door with his sword, till the secretary could make his escape; but being wounded in his right arm, and overpowered by the multitude, he leaped out at a window, and had the good fortune to escape. They immediately broke into the chamber, and not finding the secretary, though they searched all corners, they threatened an old woman with present death, if she did not discover him; and she, to save her life, pointed to the place where he was, being a close cupboard taken out of the thickness of the wall, where they found him covered with papers. Fear prevented his uttering one word, and Don Roderic de Saa gave him the first wound with a pistol; after which several of the confederates having struck him, they cast the body out at the window, crying, "The tyrant is dead: let liberty live, and Don John of Portugal."

' The multitude, who had flocked to the palace, gave great shouts of joy at seeing the body cast down. Pinto, losing no time, hastened to join those who were to seize the vice-queen, and found they were already successful. Those who were to enter that princess's apartment being come to the door, and the enraged multitude crying out, they would set fire to it if not opened, the vice-queen, with her ladies, and the archbishop of Braga, appeared in her chamber, believing her presence would
appease

appease the nobility, and oblige the commons to retire. At their entrance, advancing some steps towards the confederates, "I confess, gentlemen, said she, that the secretary has justly incurred the hatred of the people, and your indignation by his austerity, and insolent manner of proceeding. His death is a sufficient revenge. I believe that what has hitherto passed may be attributed to the hatred conceived against the secretary; but if you proceed in this manner you cannot avoid being reputed rebels, and you will deprive me of the means of excusing you to the king." Don Antonio de Meneses answered, that so many persons of worth were not met to punish a wretch, who ought to have died by the hands of the hangman: that they came to do right to the duke of Braganza, to whom the crown appertained. She would have replied; but Almeida fearing his companions might cool, said, Portugal had no king but the duke of Braganza; and then all cried out, "God save Don John king of Portugal!" The vice-queen, seeing them past reclaiming, thought to find more respect in the city; but as she offered to go down, Don Carlos de Noronha civilly intreated her to retire to her chamber, and not expose herself to the fury of the incensed people. She, in a rage, finding herself detained, cried out, "Why, what can the people do to me?" To which Noronha answered, "Nothing, madam, but throw your highness out at the window." The archbishop of Braga, inflamed at this, snatched a sword from a soldier, and offered to run at Noronha; but Don Michael de Almeida laid hold of him, and told him the danger of provoking those who, but for him, had decreed his death. This made him curb his passion, in hopes of a more favourable opportunity of revenging himself. The rest of the confederates seized all the Spaniards that were in the palace or city. The marquis de la Puebla, steward to the vice-queen, Don Diego Cardenas, major-general, Don Hernando de Castro, intendant of the marine, the marquis de Bainetto, an Italian, master of the horse to the vice-queen, and several sea-officers, were on this occasion made prisoners, which was done with as great ease as if by order of the king of Spain. No man stirred to defend them, and they were in no condition to do it, being most of them taken in their beds. This done, and all danger removed, Antonio de Saldanha led the people to the courts of judicature, where he made an harangue to them upon the present happiness of Portugal, in being delivered from tyranny, and the crown restored to their natural prince. His discourse was received with general applause, and all proceedings for the future ordered to run in the name of Don John king of Portugal. Thus the foreign government was compleatly dissipated, and their natural prince restored.

The following strange reflection is made by our authors on the foregoing narrative, which we must confess to be altogether unintelligible to readers of ordinary capacity. 'On the first reading this history, say they, it may excite strange notions; but none will stir without reading it again, and whoever does that, will not stir at all.' This we conjecture to be a lame translation of some Spanish adage, which the writers did not thoroughly comprehend.

Upon the whole, though the reader will find nothing classical either in the style or composition of the Spanish and Portuguese histories, though the narrative is prolix and embarrassed, the characters dead and unenlivened, and the reflections trite, hackneyed and superficial; yet such is the variety and novelty of matter, that he cannot fail of being instructed and entertained.

ART. II. *The State of the Printed Hebrew Text of the Old Testament considered. A Dissertation in two Parts. Part the First compares 1 Chron. xi. with 2 Sam. v. and xxiii; and Part the Second contains Observations on seventy Hebrew MSS. With an Extract of Mistakes and various Readings. By Benjamin Kennicott, M. A. fellow of Exeter College, Oxford. 8vo. Price 6s. Rivington and Doddsley.*

THE first volume of this elaborate work has, for some years, been known to the learned, and we may judge of its merit, not only by the sense of the public in general, but by the favours liberally conferred on the author by the university of Oxford in particular. From the variety of obscure passages, various readings and incongruities discoverable in the printed Hebrew text of the sacred writings, Mr. Kennicott thinks it probable, that the text is in many places vitiated and corrupted by the indolence and ignorance of transcribers. A scrupulous examen and curious collation of different copies has, in many instances, restored the genuine reading of the New Testament, where the learned are unanimous in acknowledging it was corrupted. Analogy and probability dictate, that errors might in the same manner have crept into the Old Testament, and that they may successfully be expunged, by applying the same method, rule, and test of criticism. There is something so ridiculously absurd in that boasted massora of the Jews, that critical touchstone, and infallible enumeration of every sentence, word, letter, and point, as puzzles a common understanding to conceive how it could be adopted by so many among the learned. To maintain with Buxtorf, Bootius, and Leusden, the absolute integrity

tegrity of the present Hebrew text, after having passed through such a variety of transcripts, is to suppose an absolute exemption from error in the copyists, and a constant miracle wrought in favour of each transcriber. As no particular æra is assigned for the termination of this miracle, as its most avowed and strenuous advocates do not pretend to affirm, that it continued until the art of printing was discovered, and as a number of incongruities, transpositions of words and letters, and expressions contrary to the genius and idiom of the language occur in the printed Hebrew text, not in the doctrinal but historical part, our author takes it for granted, that corruptions have been introduced, and proposes the most rational method for expunging them, and restoring them to the original, pure, and genuine reading. This he effects with great labour, learning, and sagacity, in many instances, by comparing the scripture with itself, explaining a difficult passage by a clear one, weighing the natural force of the original words, the tendency of the context, and the design of the writer; lastly, by comparing with each other, and with the best copies of the most celebrated versions, the most antient editions of the original. However little doctrine and true religion may be influenced by such an undertaking, there is something extremely meritorious, important, and curious in the attempt, to render pure and genuine the most venerable of all histories, in the prosecution of which we must equally admire the boldness and success of our indefatigable author. The labour of examining so vast a pile of antient manuscripts and documents, must have been prodigious, and the attention requisite in collating them very extraordinary. We shall here exhibit a specimen of Mr. Kennicott's method of comparing texts with each other, as his examination of the manuscripts, his critical remarks, and learned observations, cannot be rendered intelligible in the compass of an article.

‘ 2 Samuel, V.

‘ Then came all the tribes of Israel to David unto Hebron; and they spake, saying; ‘ Behold, we are thy bone and thy flesh.

2 “ Moreover, in time past, while Saul was king over us, thou leddest out and broughtest in Israel: and the Lord said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over *my people* Israel.’

‘ 1 Chron. XI.

‘ Then all Israel were gathered together to David unto Hebron, saying; ‘ Behold, we are thy bone and thy flesh.

“ 2 Moreover, in time past, while Saul was king, thou leddest out and broughtest in Israel: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be ruler over my people Israel.’

' 3 So all the elders of Israel came to the king unto Hebron; and king David made a covenant with them in Hebron, before the Lord; and they anointed David king over Israel.

* * * *

' 6 Then the king and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land. And they spake unto David, saying; *Thou shalt not come hither: for the blind and the lame shall keep thee off, by saying, David shall not come hither.*

' 7 But David took the strong hold of Zion: the same is the city of David.

' 8 And David said, on that day; *'Whosoever first smiteth the Jebusites, and through the subterraneous passage reacheth the lame and the blind, that are hated of David's soul (because the blind and the lame continued to say, He shall not come into this house) shall be head and captain.'* So Joab, the son of Zeruiah, went up first, and was appointed head.

' 9 And David dwelt in the strong hold, and called it The city of David; and David built in a circuit from Millo, and round to the house (of Millo.)

' 10 And David waxed greater and greater: for the Lord God of hosts was with him.'

' 3 So all the elders of Israel came to the king unto Hebron, and king David made a covenant with them in Hebron, before the Lord; and they anointed David king over Israel, according to the word of the Lord (*fulfilled*) by the hand of Samuel.

' 4 Then David and all Israel went to Jerusalem, which was Jebus; for there the Jebusites were the inhabitants of the land.

' 5 And the inhabitants of Jebus said to David; 'Thou shalt not come hither.' But David took the strong hold of Zion; the same is the city of David.

' 6 And David said; 'Whosoever first smiteth the Jebusites, shall be head and captain.'

So Joab, the son of Zeruiah, went up first, and was appointed head.

' 7 And David dwelt in the strong hold; therefore they called it The city of David.

' 8 And he built the city in a circuit from Millo, and round to (the beginning of) that circuit: and Joab was made governor of the city.

' 9 And David waxed greater and greater: for the Lord of hosts was with him.'

The second volume is divided into five chapters, upon the following subjects: 1st, An examination of the Samaritan Pentateuch, particularly the celebrated corruption of that passage in Deute-

Deuteronomy ; “ Therefore it shall be, when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in mount *Ebal*, and then shalt plaister them with plaister.” In the Samaritan Pentateuch we find *Gerrizim* written for *Ebal* ; a change that has been the subject of infinite altercation. In chap. II. the author endeavours to prove, that the later copies of the Chaldee paraphrase have been corrupted, to render them more agreeable to the later Hebrew copies. Chap. III. proves, from the sentiments and writings of the Jews themselves, that some of the more learned among them, admitted of many alterations and corruptions in their Hebrew copies. Chap. IV. contains, under six periods, a history of the Hebrew text, from the writing of the latest part of it to the present times ; and in the last chapter Mr. Kennicott exhibits an account of all the Hebrew and Samaritan manuscripts of the Bible at present known ; with a collection of eleven Samaritan MSS. in the instances objected to by the learned Hottinger. Upon each of these subjects our author has acquitted himself with the ability of a scholar, and true sagacity of a critic assiduous to vindicate the Almighty, and silence the clamours of unbelievers, by restoring the primitive sense of the scriptures, removing all contradiction, absurdity, and error, from God’s holy word, promoting the religious enquiries of the friends to truth, and taking away all cause of triumph and cavil to its enemies.

In proof of the utility of our author’s scheme of critically examining the printed Hebrew texts, and making alterations in the present English version of the Old and New Testaments, we shall present the following short extract to our curious readers.

‘ The present English version is much better, in general, than the versions in the days of queen Elizabeth ; and yet there are instances, in which the old English versions are evidently preferable. How astonishing is it, that our present Bible should declare Christ to have been *without sin*, and yet call him a *malefactor* ! For, is not that the necessary sense of the words in *Luke 24, 32* ? — *there were also two other malefactors led with him to be put to death.* The error arises only from the want of two points ; the Greek reading *ἑποῖ δύο κακουργοὶ* &c. instead of *ἑποῖ δύο, κακουργοὶ, &c.* And so the English reads *two other malefactors, &c.* instead of *two others, malefactors, &c.* Yet the latter was the sense of the English version in 1583 — *and there were two others, which were evil doers, led with him to be slain.*

As to errors in our version of the Old Testament, what vast improvements have been made, in translating many parts of the

printed Hebrew text, during the last 150 years: for there have been no less than 150 years, since the whole was last translated into English! But, not to insist here on the instances of 300 *foxes being tied tail to tail* (*Jud.* 15, 4.) instead of 300 *sheaves of corn placed end to end*; nor on Elijah's being fed *with bread and flesh by ravens* (*1 Kin.* 17, 6.) instead of his being fed with these by (*Orbim*) *the inhabitants of Oreb or Orbo*: not to enlarge here on these points (which are mentioned in the *Memoirs of Literature*, 1710) nor indeed on any other modern improvements however valuable; I shall take particular notice only of one. What distress have thousands of serious and thinking men felt, in reading the 109th Psalm; in which 'tis generally supposed, that *David uttered such horrid curses upon his enemies!* And yet, when the Psalm is considered, it clearly contains the curses of David's enemies upon David. For the curses are not against many, but *one person only*: and besides, both in the beginning and end of the Psalm, David complains of the dreadful things spoken against him by others — *The mouth of the ungodly, the mouth of the deceitful, is opened upon me: they have spoken against me with false tongues; they have compassed me about with words of hatred.* And, after reciting the imprecations of his enemies, he adds — *though THEY CURSE, yet bless thou.* Perhaps it may be still objected; that David seems to make these curses his own, by saying in ver. 19 — *Let it thus happen from the Lord unto mine enemies.* But, as there is no word here expressive of a wish in the Hebrew; perhaps the words should be rendered — *This is the behaviour of mine adversaries, with respect to (or with) Jehovah.*

Thus have we given the most complete view in our power of a work, which to examine critically would exceed the compass of a whole Number of our Review.

ART. III. *A Collection of the Letters of the late Rev. James Hervey, A. M. Rector of Weston Favell in Northamptonshire, and Author of the Meditations on the Tombs, Flower Garden, &c. To which is prefixed, An Account of his Life and Death. In two Vols. 12mo. Rr. 6s. Rivington.*

MR. Hervey's merit, as a writer, is so well known, that the public will no doubt conceive high expectations of the work before us, and it will not herein be totally disappointed. A fine vein of imagination conspires with the fervour of true piety, to render this collection at once delightful and improving. We cannot, however, recommend it without some re-

re-

restrictions, as the author shews himself to have been of a gloomy and desponding disposition, and dwells too much upon dismal and melancholy ideas, a temper of mind which the pious should carefully avoid, as it seems to be inconsistent with the true spirit of religion, which ought to inspire us with chearfulness, and a firm reliance upon the goodness of God. Mr. Hervey, indeed, appears to resemble the famous Paschal in his character: it is recorded of that celebrated writer, that his imagination was so disordered by the apprehension of divine vengeance, that he often thought he saw the abyss of hell open to swallow him up. To prove the conformity of our author's temper with that of Paschal, we shall here present the reader with his fourth letter, which will serve to convey an adequate idea of his peculiar turn of thinking.

' Dear Sister,

Oxon, March 11, 1735.

' Yesterday the judge came hither, and to-day the assizes begin. I shall go to hear the assize sermon presently. This can't but put us in mind of that great account we must all give before the judgment-seat of Christ. How melancholy a sight is it, to see a poor criminal go up to the bar! All he has is no longer his own; his very life is in the power of the magistrate; and he is in great danger of a speedy death. And if this be so dreadful, how infinitely more dreadful will it be to appear before a more strict and awful tribunal? The good Lord grant, that you and I may not be cast in that tremendous trial! A trial that will be undergone before angels and God; upon the issue of which our eternal life will depend. Was I to wish a wish for the dearest friend in the world, it should not be for gold or jewels, or apparel; these things are fading, and the fashion of them passeth away: but it should be for a favourable sentence in that last and great day. Will not the archangel shortly sound the trumpet? Will not all the dead come forth of their graves, and the antient of days sit? How valuable then will an humble and holy life be! If you and I be found with the wedding-garment on, we shall doubtless enter into the joy of our Lord, never to die, never to grieve, never to be parted more. But if we should either of us be negligent in this matter; if we should be surprised without oil in our lamps; oh! the fearfulness and trembling that will come upon us! the horrible dread that will overwhelm us! to think that we must be for ever shut out of heaven, banished eternally from the presence of God, the society of saints, and the fulness of joy! If you or I were to be torn from our kindred and our father's house, and hurried away captive into a foreign country; there to be chained to the gal-

lies, or condemned to the mines : how would this grieve both us and our dear relations ! how would it pierce our souls as a sword ! If this be sad, (as certainly it is) alas ! what will it be, to be everlastingly separated by the unpassable gulf ? for one to be caught up to heaven, and there to be ever with the Lord ; and for the other to be thrust down into torments, and dwell with wailing and gnashing of teeth ? Dear sister, let us consider this ; and give all diligence to make our calling and election sure ; that when the changes and chances of this mortal life are over, we may meet and live together in glory everlasting. Which is and shall be the hearty prayer of,

Your, &c. JAMES HERVEY.

Mr. Hervey, however, sometimes takes his arguments from more pleasing topics, and treats them in a manner that shews him to have been eminently possessed of the talents of imagination. The following example will, we doubt not, prove acceptable to the reader.

‘ While our sight was regaled in this manner, a sett of chiming-bells saluted our ears with a solemn and serene harmony. It had no great diversity of stops, nor artful mixture of notes, but sure it was most gladdening music, and spoke a heavenly meaning. It was calculated to inspire such a joy as the royal psalmist felt, when he heard the acceptable invitation of going up to the house of the Lord. On a sudden, when we were least apprehensive of it, the wind wheeled about, and bore away the silver sounds. But it was only to bring them back again as unexpectedly, with the fresh pleasure of a grateful surprise. Here I thought of the sweet influences of grace, and wished for that happy time, when the visits of the blessed spirit will be uninterrupted. Quickly the lawns and plains disappeared again, and we dived into a wood. Numbers of sprightly birds, hopping and singing among the branches, solaced us as we passed. We thanked the pretty songsters, and bid them go on to supply our lack of praise. But what most of all affected us, being altogether new, was the warbling of the nightingale. What a tuneful throat has that charming creature, and what an unwearyed use does she make of it ! I myself heard her melody in the day-time, and I am told in the night-season also she takes no rest. How sovereign and undeserved is the goodness of the Lord to the children of men ! The pipe of this wakeful choirister, though now so incessant in thanksgivings, must soon be sealed up in endless silence : while the mouth of dull and ungrateful mortals will be filled with everlasting anthems. The air was impregnated with sweets, and without money or without price we
breathed

breathed in such a delicious fragrance, as far excelled the powders of the merchant. This put me in mind of some beautiful lines of the great Milton's :

“ ————— Now gentle gales
Fanning their odoriferous wings, dispense
Native perfumes, and whisper whence they stole
Those balmy spoils.”

‘ The other recalled to my memory part of a divine description, vastly superior to Milton's. Lo, the winter is past, the rain is over, and gone. The flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land.

‘ Two of our senses being so exquisitely gratified, we were in no haste to leave the place, though it was narrow, and afforded no other prospect but the shining canopy over our heads. But as soon as we were emerged from this sylvan path, what wonders presented themselves to our view : I think I was scarce ever more agreeably startled in my life. We stood upon the brow of a hill, and underneath were tracts of level ground of an immense circumference. The labouring eye could hardly descry the utmost bounds. The whole scene, being parcelled out among a variety of tillers, and producing variety of fruits, was like a noble piece of checquer-work. The nearer parts, and those distinctly discernable, were replenished with rural riches. The folds were full of sheep, and of lambs frisking by the side of their fleecy dams. The valleys stood so thick with corn, that they even laughed and sung. One spot was not sprinkled, but seemed to be overlaid with a profusion of flowers, as the roof of the temple was with gold ; another was, as it were, enamelled, like an embroidered carpet, with a well-proportioned distribution ; some of them yellow as oranges, some white as snow, some tinged with a border as red as blood. The towns and villages interspersed here and there, looked like the tiny tents of the fabled fairies. Numberless other beauties glanced upon my sight ; but as I had not then leisure to examine them, so neither have I now room to relate them. O that these, and all the charms of the delightful season, may led up every spectator's thoughts to the inimitable glories of heaven. And while the eye feasts upon them, let every tongue acknowledge to the honour of the all-creating God ;

These are thy glorious works, parent of good !
Almighty ! thine this universal frame,
Thus wond'rous fair : thyself how wond'rous then !

ART. IV. *The Continuation of Mr. Rapin's History of England; from the Revolution to the present Times.* By N. Tindal, M. A. Rector of Alverstoke in Hampshire, and Chaplain of the Royal Hospital at Greenwich. Illustrated with Maps, Genealogical Tables, and the Heads and Monuments of the Kings. 8vo. Vol. XXI. Price 6s. Osborne, &c.

A Middling writer appears to uncommon disadvantage by succeeding one of superior talents, whose genius has already exhausted the subject, and bestowed on it all the beauties and ornaments of which it is capable. Every deviation from the stile, composition, and character of such a writer, will be deemed a blemish; and yet not to depart from him in expression, sentiment, and disposition of parts, might justly be reputed plagiarism. Tully somewhere speaks thus of Demosthenes: even his extraordinary abilities were cramped and fettered, when he trod in the same path with the Greek orator, whose invention anticipated every circumstance that could reflect elegance, energy, and perspicuity on his discourse: only the gleanings that dropt from Demosthenes, in the rapidity of elocution, remained for Cicero, who was forced either to strike out a subject worthy of his own genius, or appear a servile imitator. In just this situation we would chuse to consider the reverend Mr. Tindal, without perhaps his being possessed of all the abilities of the Roman orator to extricate himself out of the difficulty. This performance might have passed better than any of the preceding volumes of his Continuation, had not the subject been already treated in a manner the most spirited and masterly; but now the lineaments seem faint, and the features dead and inanimated, as the wretched daubing of a sign-painter, after a speaking original drawn by the pencil of Titian. His descriptions are lame and redundant, his expression vulgar and embarrassed. Every reflection appears trite and unnatural, and every character perfectly insipid and languid. Besides, the disposition of the parts is so confused, that no occurrence of any length is concluded before another is introduced, and the reader forced to skip from Europe to Asia, Africa, and America, half a dozen times in a season.

—*Modo me Thebis, modo ponit Athenis,*

without a single particle in the author's composition of the poet or conjurer mentioned by Horace.

In one place we are told, ' that lord Wilmington had been placed at the head of the treasury, merely because he had of late discovered no attachment to any party; but he was old,

and indolent, and unequal to the post, *and he had been for some time dead,*' (p. 12.) In another place it is said, 'that some of the heads of clans had imparted to the government of Scotland letters they had received from the young Pretender, inviting them to join him; but the lord advocate, and the rest of the ministry there, seemed to disbelieve them; till the duke of Argyle produced a certain confirmation of the fact, by a letter from Sir Donald Campbell of Lochiel.' Here, besides the absurdity of making the lord advocate, *ex officio*, a part of the ministry in Scotland, we must acquaint the reverend author, that no such person as Sir Donald Campbell of Lochiel ever existed. We will likewise assure him, that the lord president Forbes, for he certainly means him, had the earliest notice of the Pretender's lancing, gave intire credit to it, and sent up the most satisfactory intelligence to the ministry here; but his information was slighted, and his loyalty questioned at the time he was performing the most eminent services to the government. This single instance, which we quote out of a multitude, will sufficiently shew Mr. Tindal's accuracy in relating facts so recent. Let the reader judge of his stile by this one paragraph, and the extracts we shall have occasion to make. 'As the proceedings of this session were, many of them, of a nature that does not admit of their being particularized here, and others of them of the same nature with those that the reader has already seen, a minute detail of every thing that passed is not to be expected here.' A news-monger would blush at the lameness and inelegance of such a period.

Mr. Tindal describes sea-transactions with all the coldness of that element: not even the battle of Toulon can excite a single spark of the *feravidum ingenium*.

'The van of the British fleet (says he) was commanded by Mr. Rowley, rear-admiral of the white, the center by Matthews, who had been lately made admiral of the blue, and the rear by Lestock, who had been advanced to be vice-admiral of the blue. By break of day they saw fifteen sail of the combined fleet, the rest being concealed by the island Porquerole; and about seven the British fleet advanced to meet the enemy, who stood towards them, but were hindered by the weather from getting out of the bay in the disposition that had been ordered. A small easterly breeze, however, springing up, the two fleets neared each other, but it was night before Matthews could get near the enemy, having had the signal out all the day, and a good part of the night, for the line of battle, which seemed to be declined by the French admiral. By this time, however, the
admiral

admiral lost sight of Lestock and his squadron, which was full five miles astern of him, and the Spanish ships were astern of de Court, who still avoided to engage Rowley, who was in the van of the British fleet. Matthews suspecting that the French admiral intended to draw him down the Streights, where he might be reinforced by the Brest squadron, and fearing that the whole of the combined fleet might escape him, determined to break through the form of a line of battle; and about twelve o'clock on the 11th he made the signal for engaging, which was not repeated by vice-admiral Lestock, though he had repeated all the preceding signals. Matthews himself bore down upon the Spanish admiral, and ordered the Marlborough to do the same. The action was begun within pistol-shot: about half an hour past one, captain Forbes, in the Norfolk, engaged the Constant, the second ahead of don Navarro, who soon bore away, and never shortened sail while they could see her. The rest of the admiral's division ahead engaged those ahead: about two o'clock rear-admiral Rowley, and captain Osborn in the Princess Caroline, engaged monsieur de Court and le Ferme his second, with great obstinacy, which prevented the French admiral from going to the assistance of the Spaniards. In the mean while admiral Matthews and the Marlborough had brought the Real to be a perfect wreck; but the Marlborough driving a little too near the admiral in the very heat of the action, obliged him to fill his sails and go ahead, which he did with much difficulty, his masts and rigging being greatly disabled, and having very little wind, with an ugly swell. This misfortune left the Marlborough, who was assisted by no other ship, engaged singly with perhaps the greatest ship in the world; Cornwall, the captain of the Marlborough, after performing wonders, lost both his legs and his life with a chain-shot; and about three o'clock the Marlborough's main and mizen masts were brought to by the board. The lieutenant, however, continued to fight bravely; but the Poder, a Spanish ship of sixty guns, obliged the Princessa and Somerset to quit the line, while the Dragon, Bedford, Kingston, Guernsey, and Salisbury, continued the fire, but at too great a distance. This being perceived by captain Hawke in the Berwick, he bore down, and bravely engaging the Poder within half musquet shot, soon dismasted her, and obliged her to strike. By this time Matthews made a signal for the Anne gally fireship to burn the Real, who still lay as a hulk upon the water. But before the fireship could be got ready, four Spanish ships astern passed by Lestock, and reinforcing the Spanish admiral, fired upon the fireship, which blew up when she was within a cable's length of the Spanish admiral, and within her own length of the Royal Philip, another Spanish ship, which lay dis-

disabled with her stern to the Marlborough. The admiral himself was at that time within musquet shot of the Real, and was afterwards engaged within less than musquet shot with the same four ships which Lestock had suffered to pass by him, and which raked the Namur, Matthews's ship, fore and aft for some time. About five o'clock the Marlborough was towed out of the line in a very disabled condition, and then Matthews made the signal for the line ahead and wore round; but he was only followed by the Dorsetshire, Essex, Rupert, and Royal Oak, which were astern of him: these, however, formed the line with the admiral, and engaged the Royal Philip and six other Spanish ships, which had got into a close line with their admiral.

' It is agreed, that the Spanish division must now have been entirely destroyed, had it not been for de Court, the French admiral, who with his second continued to be closely engaged with rear-admiral Rowley and the Princessa. About three o'clock the French admiral made the signal for the van to tack, with an intention to put admiral Matthews between two fires. This obliged Rowley to tack likewise, to join the center of the British fleet, which, upon the French tacking, was in imminent danger of being destroyed; vice-admiral Lestock not having, during all this time, brought up his division to reinforce it, which he might have done as easily as the four ships astern of the Spanish division had arrived to save Navarro in the Real. The aim of the French seems to have been to disengage the Spanish admiral; for they declined fighting four or five of the British van, which were ranged within pistol shot; but they retook the Poder, which had struck to captain Hawke. The Spanish and French squadrons being now joined, at half an hour past five the British admiral made a signal for his fleet to draw into a line of battle ahead, while the engagement continued very smart between the Namur and some other ships of the same division, and the sternmost ships that had joined her. But night coming on, the firing ceased on both sides, and the combined fleet took that opportunity of towing all the crippled ships before the wind, and making the best of their way from the British fleet. Mean while, about eight at night, admiral Matthews was obliged to shift his ship, and hoist his flag on board the Russel, captain Long. By break of day he saw the enemy's ships again to the leeward; he chased them again, the French lying in a line of battle to windward of the Spaniards, most of them hull to; but as he drew near them they made sail, and left the disabled sixty gun ship (the Poder). The admiral then sent the Essex ahead, and ordered captain Norris to burn the said Spanish ship (not being able to spare any of his squadron to carry her to Minorca)

ca) which captain Norris did, and she blew up about half an hour after nine at night. Tho' the moon shone very bright; the British fleet, about ten o'clock, lost sight of the combined squadrons, and there being but little wind, admiral Matthews brought to, that the sternmost ships might get up with him.

' Thus far Matthews seems to have behaved with great personal bravery, and Lestock, who kept aloof during the whole engagement, to have sacrificed the honour and interest of his country to the meanness of resentment. But Matthews, in his turn, seems to have been not wholly void of the same influence. For upon the combined fleet retiring in disorder, Lestock, with his division gave them chace, and was followed by the whole fleet; but just as Lestock was in hopes of coming up with the enemy, and saw them actually towing off the Royal Philip, Matthews made the signal to leave off chace. Thus the combined fleet's escape was owing to the mutual aversion those two commanders had for one another, and to the failure of duty in three of the division under Matthews, who either did not engage, or did not properly engage the enemy, captain Burrish of the Dorsetshire of eighty guns, captain Ambrose of the Rupert of sixty guns, and captain Williams of the Royal Oak of seventy guns. The combined fleets got upon the coast of Spain, where they separated in a hard gale, the French division putting, on the 16th, into Alicant, and the Spanish, next day, into Carthagena. There was, it seems, the same disgust subsisting between the Spanish and French admirals, as between the two British admirals. The French was accused of having sacrificed their confederates to the whole fury of the British fleet; and though it was plain that de Court had saved them from destruction, and in every respect had behaved like a brave and skilful commander, yet the court of France was, to oblige that of Spain, forced to disgrace him, though he afterwards was restored to his command, with circumstances of honour, and conviction of the wrong that had been done him.'

Whether the reader will allow Mr. Tindal to excel more in portrait than in history painting, must be submitted to his judgment of the following group of figures, which the waggish author must certainly intend for caricaturas.

' Mr. Alexander Pope, who though not the greatest genius, was undoubtedly the most pleasing poet, that this, or, perhaps, any other country ever produced. He professed the Roman catholic religion, only because he was born in it; and he did not chuse to be singular by changing his religion, when other motives than conscience might have been more than suspected. In his

his middle age, his poetical connexions seem to have lain equally with the whigs as the Tories, but personally he appeared to have had a much greater cordiality for the latter. With the greatest opportunities of knowing mankind, he was a very bad judge of them. He had very little learning, and less temper; and provided he was left supreme in his poetical capacity, he was contented to be subordinate in any other. Towards the decline of his life, he contracted a kind of an aversion to the government, and it was generally at his house the most considerable members of the opposition in parliament met and concerted their measures. In his natural complexion, he was the very reverse of what he pretended to be in his writings; tho' splenetic, he was not immoral; yet he descended to employ the lowest agents, and to practise the meanest arts, to advance his reputation as a poet, which he had the peculiar art of making subservient to his interest.'

Few persons acquainted with the eldest son of the Chevalier de St. George, will recognize his features from this drawing of Mr. Tindal's, who would seem to intend a wretched compliment to the reigning royal family, by rendering the competitor for the crown unworthy.

Charles Stuart was at this time (1745) about the age of 25; his person was well made and graceful, and his aspect engaging. He spoke the English well for a foreigner of his years, and was more active and robust in his person than his appearance promised. Some pains had been taken to form him to the exercises, and he sat well on horseback. In other respects, his education had been most miserably neglected, which possibly was owing to the perpetual ill understanding in which his parents lived, and the indolence of his father. His conversation had in it nothing that was either lively or solid; but, having early learned the language of royalty, he was very knowing in the duties of allegiance, and the obligations that the people of Great Britain were under to restore the family of Stuarts to their throne. He was possessed of a certain confidence which often effected success, but, at last, it rose to a presumption that occasioned his ruin and that of his deluded followers. One instance that was related by one of the unhappy gentlemen who suffered for him, will give the reader an idea of his character in that respect. Being told, after the battle of Falkirk, that the government's, or, as his followers affected to call them, the elector's, troops had taken a certain post, but that his (Charles's) men had not artillery or arms to dislodge them, Charles fell into a kind of passion, and ordered they should provide themselves with

with clubs and cudgels, for these were sufficient to do the business against the enemy. To such folly and vanity did this young man's presumption arise! Though his followers fought three battles in Scotland, he did nothing in them that put his personal courage above question; and the most knowing in the military art think that he rode, for a brave man, too soon off the field at Culloden. His patience and perseverance under the amazing miseries he afterwards suffered, are but equivocal proofs of his magnanimity, as they may proceed equally from the love of life as from the contempt of hardship. Charles seemed to be void of all sentiment; for like his father, grand-father, and grand-uncle, he thought that subjects could undergo no more than what was their duty to suffer, and that loyalty, as being the first of all the virtues, ought to be its own reward. Upon his return to France, if he discovered any feeling for the many sufferings of his friends and followers, it was for Ratcliff, though he never had done any thing effectual for his service; and even that feeling was so slight, that it scarcely deserved the name. Notwithstanding all that has been said, Charles had an openness of manners extremely well adapted to the genius of the people upon whom he threw himself; and if he had not personal courage, he possessed somewhat so like it, that it imposed upon all about him.'

As the character of Mr. Pelham seems to be the best finished of the whole, we shall present it to our readers, in justice to the reverend author.

' In the beginning of March, 1754, died Mr. Pelham, who, for some years past, had been considered as the first minister of his Britannic majesty. Great Britain, perhaps, never enjoyed such a state of political tranquillity, as it did while he was considered in that capacity; and, perhaps, he is the only instance upon record, of a minister who made great virtues serve in the place of great abilities. His native candour, instead of being (as is generally the case) effaced, was improved, by the many departments of business, through which he arose; and his being void of art, conciliated to him more friends than the most artful man ever gained. His apprehension, if not ready, was tenacious; and then it converted itself into resolution, in which he was immovable, though it was some time before it was fixed. His understanding was rather clear than bright, so that he seldom was deceived by the false glare of the medium, thro' which he perceived objects. He came early into life, and was a captain of dragoons in the action against the rebels in 1715, at Preston, and to the last he retained that openness of behaviour

viour and conversation that is so peculiar to men of merit in that profession. Few private gentlemen were ever known to unite so much dignity and ease in their behaviour, as he did; and he retained a complacency of manners towards those with whom he differed, which even to them appeared to be so void of affectation, that he seldom failed to win them over. His long experience in business, undoubtedly contributed greatly to his success; but he had about him a certain unreserve, which, from being captivating, when he was known, became irresistible even by his greatest foes. His disinterestedness was seen in the state of his private affairs, which, considering his natural frugality, the many great posts he had held, and the vast opportunities he had of making money, were but very indifferent at the time of his death. He was naturally grave; and no man was ever more, than he was, what he appeared to be. The share of learning he had, was rather useful than curious, but his general notions, both of men and things, were sound and judicious; and, once they were formed, they were unalterable. His great principle in government was to avoid party of every kind, but he thought that till the revolution took place, the constitution was unsettled, and liberty very precarious. Tho' both his maxims and his principles were very different from those of Sir Robert Walpole, yet he preserved so wonderful a decorum towards his character and memory, that he often declined to have his own measures vindicated, because they could not be so without impeaching Sir Robert's conduct. Nothing remains to be added to the character of this valuable man, but that it was such, as was formed, for the happiness of Great Britain, without hurting her honour.'

We shall now lay before our readers the general contents of the volume. It begins with a short view of the state of Europe in 1743, or rather of the affairs of the Northern Powers, in which, by the way, Great Britain was but little interested. The author then proceeds to naval affairs, the transactions in America, parliamentary occurrences, and the circumstances that gave birth to the last war with France. Next follows a minute, indeed a tedious and prolix account of the war in the different parts of Europe, until the general peace concluded at Aix-la-Chapelle in 1748. In our opinion, the best part of our author's history consists in the explicit relation of domestic occurrences, from the conclusion of the last war to the origin of the present. Here his style is perfectly suited to his subject; tame, placid, and peaceable as the transactions he describes. Mr. Tindal makes no efforts to soar above mediocrity, and is therefore tolerable. Whether his account of the origin of the war,

our disputes with France in America, and connections with the Prussian monarch, will shew him conversant in the cabinet, we must submit to more competent judges. As to the transactions of the four last years, down to the end of 1759, they are related "not by the way of history, but of annals;" that is, Mr. Tindal ekes out the volume by a dull register of facts.

Upon the whole, though we are fatigued with the prolixity, shocked with the partiality, disgusted with the insipidity, and sometimes diverted with the ridiculous blunders of our author, we must acknowledge that the reader, who requires nothing more than meer matter of fact, will find a fund sufficient to gratify the most voracious curiosity.

ART. V. *A Synopsis, or General View of the Works of Plato. The Io, a Dialogue of Plato, concerning Poetry. The greater Hippias, a Dialogue of Plato, concerning the Beautiful. The first compiled; the two latter translated by Floyer Sydenham. 4to. Price 7s. 6d. Nourse and Sandby.*

WE have for some time discontinued our account of this work, expecting to see it increase, which might furnish us with an opportunity of giving a general judgment of the whole. The work, however, proceeds forward but slowly, and we therefore think it necessary to give the reader an idea of what is already published; and it is with some displeasure we see a performance so long discontinued which has real merit, though perhaps not of that kind which in a translation of this eloquent philosopher we could have wished to see.

A reader who is pleased with long grammatical disquisitions, who desires to have every hint at the Grecian customs and mythology explained with sufficient prolixity, who is willing to have the sense of the author literally and in general strictly preserved, who desires to see a commentator and not a philosopher dissert upon Plato, who is not displeased at finding the notes much longer than the original; readers of this class will certainly find ample satisfaction in the labours of the accurate and industrious Mr. Sydenham.

If, on the contrary, the reader should desire to see Plato appear in English what he really appears in Greek, polite, sprightly, and harmonious; if he would desire to see the critic enter into the philosopher's own manner of thinking, and either illustrating his thought by similar elegance, or confuting it with

a superiority of conviction, we are afraid that the present performance will not give intire satisfaction.

And who are those readers for whom a translation of Plato is principally designed? Not those, surely, already versed in Greek; for they, both from motives of pleasure and vanity, will chuse to read him in the original: it is principally for such as, acquainted with his fame, are yet ignorant of his merit, and incapable of satisfying their curiosity in the text, desire to be acquainted with this great name in a translation. Such readers, therefore, when they hear Socrates conversing in his *witbals* and *forsooths*, are surpris'd how Plato could be characterized as a polite writer, whose dress, at least in English, appears so homely.

An attention to stile should have been the principal study of the translator of a writer like Plato, who is little read in schools, and consequently the English seldom compared with the original. The minute accuracy, the punctilious adherence to the Greek phraseology in the translator, will here be almost intirely neglected; since all who take up Plato, do it rather with a design of learning philosophy than grammar.

We have frequently lamented that some works have been brought out at an unfavourable period. At the new birth of literature, when every nation, by grammatical disquisition on the language of the ancients, attempted to improve their own, at such a period the work before us might have been an acceptable present, and Mr. Sydenham might have made a considerable figure among the commentators of the day; but now it is otherwise: we have turned from words to things, and languages are already sufficiently formed to express those things without innovation: criticism has changed her appearance; and as it has been laid down a rule, that none but a poet can criticise a poet, so none but a philosopher can comment on a philosopher.

But these are general reflections, and general reflection is all this subject can well admit of. The strongest accusation that can be alleged is, that the translator is deficient in elegance; but none can reproach his assiduity: perhaps his very endeavours to be accurate, to be a *fidus interpres*, sometimes betrays him into error. We shall give two instances, as faults rather of mistaken refinement than inattention. The first sentence of the *Io*, and also the first sentence of the *Hippias*, may be, on this account, objected to. The *Io*, in the original, begins thus: *Τὸν ἰωὴ χαίρειν*. The *χαίρει* of the Greeks has, by all our translators, (those literal translators of the Bible not excepted,) been rendered into the word *hail*: the present translator, however,

has given it nearly literal; thus, *Joy be with Io*. It might still be more exact by expressing it, *may Io rejoice*: but which of them soever it is, though it be like Greek, yet it does not resemble English. We never say to a friend, upon meeting, *joy be with him*. We may sometimes, indeed, use the expression when we are pleased with his absence: so that, preserving the idiom, in this particular cannot properly be called translating, but rendering one language, which few understand, into another, which nobody understands.

Again, in the first sentence of the *Hippias*, it runs in the original, *Ἰππίας ὁ καλὸς τε καὶ σοφός*, which he translates, *Hippias the fine and the wise*; to which he subjoins this note: “Hippias was remarkable for the finery of his apparel, as we shall see farther on. This striking the eyes of Socrates, immediately on meeting him, occasioned his addressing him first with this epithet.” This dialogue is upon *Beauty*, *περὶ τοῦ καλοῦ*; wherefore it is but reasonable to suppose, that, in addressing Hippias, he intends this salute as a compliment, and not a reproach; and that by *καλός* he meant *beautiful*, and not *fine*. A man in Athens, as well as with us, who should be accosted with a sarcasm upon his finery, would certainly take it as an affront; but it was not the manner of Socrates to affront those, in the beginning, whom he intended to instruct, confute, or persuade. He went a very different way to work, and generally flattered their vanity, until the very moment in which he fancied them prepared to receive conviction.

Disagreeable as this subject of word-catching may be, yet we will insist on it a little longer. In the *Io*, a few sentences from the beginning, the rhapsodist thus boasts of his own perfections: *Οὐδείς τῶν πωποτέ γηνομένων ἐσκεν εἰπεῖν ὅτῳ πολλὰς καὶ καλὰς διανοίας περὶ Ὁμήρου σὰς ἐγώ*. This he translates to this purpose: *No ancient or modern was ever able to speak, in the verses of that poet, so many and so fine sentiments as I can do*. *Διανοίας περὶ Ὁμήρου*, do not signify the *sentiments of the poet*; but the criticism upon the poet, rhapsodists being critics as well as reciters, and rather the former, as appears through the whole dialogue.

Again, in the original is this passage: the philosopher, talking of the communication of poetical enthusiasm, explains it by this similitude: *Καὶ γὰρ αὕτη ἡ λίθος ἔμουν αὐτὰς τὰς δακτυλίας ἀγέρας σιδήρεας, ἀλλὰ καὶ δύναμιν ἐπιθήσει δακτυλίοις ὥστε δύνασθαι ταῦτον τοῦτο ποιεῖν ὅπερ ἡ λίθος ἀλλὰς ἀγὴν δακτυλίας ὥστε ἐπιθεῖν ὀρμαθὸν μακροῦ παυροῦ σιδήρεων καὶ δακτυλίων ἐξ ἀλλήλων κηρύσσεται· πασι δὲ τέτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνέρεται αὐτῷ δὲ καὶ ἡ οὐσία εἴδεται· μὲν ποιεῖ αὐτή*. This is thus rendered into English: “For this stone (namely,

ly, the magnet) does not only attract iron rings, but impart to those rings the power of *doing that very thing which itself does*, enabling them to attract other rings of iron; so that sometimes may be seen a very long series of iron rings depending, as in a chain, one from another: but from that stone, which is *at the head of them*, is derived that virtue which operates in *them all*. In the same manner the Muse, inspiring, moves *men herself*, through *her* divine impulse, &c." Nothing can be more bald than such a translation; and the same thought might very easily be expressed, in English, in this manner: *For the magnet is capable not only of attracting iron itself, but also of communicating to iron its power of attraction; so that rings of this metal may be made to depend from each other like a chain, all receiving their virtues from the original magnet. Thus does even the Muse transmit her inspirations to others, who, in turn, communicate what they feel, &c.* This translation is equally close to the original; the reader may determine whether it has equal elegance or perspicuity.

‘ Do you never, cries Socrates to the rhapsodist, look round, in order to see whether your declamations affect the audience? That I do, replies the other, and often from my stage behold their sorrow, or their astonishment; and I have reason for what I do; for *ως εαν μιν κλαιοντας αυτες καθισω, αυτῶν γηλασομαι αργυριον λαμβανων, εαν δε γελωντας, αυτῶν κλαυσομαι αργυριον πολλυς,*’ &c. The humour of this witty sentence the translator takes down in this manner: “ It is my business to observe them (the audience) with strict attention, that, if I see I have set them a-weeping, I may be ready to receive their money, and to laugh; but if I find them laughing, that I may prepare myself for a sorrowful exit, disappointed of my expected gain.” How many expletive words in this sentence to enfeeble it? Wit, as Shakespear truly observes, in a great measure consists in brevity; and the point, in the original, might be very easily expressed with equal strength and brevity in English. *And I have*, says the rhapsodist, *reason for my observations: if they weep, I rejoice in their generosity; if they laugh, I may go home to lament the miseries of an empty pocket.*

How despicable is the following sentence! “ But upon one Muse one of the poets, upon a different Muse another is suspended; possessed we call him, that is, held fast; because he is fast held by the Muse.” This is surely obscure enough; yet, dark as it is, he has inserted a new word into the text, in order to give it its present share of perspicuity.

But the translator is not only deficient of leaving a difficult passage in its former obscurity, but sometimes of being more obscure than even the original. Take an instance:

*Into rough Pramnian carefully she scrapes
With brazen scraper, acrid-tasted cheese, &c.*

We shall pass over her *scraping* with a *scraper*, (which scraper, however, is not to be found in the original;) and only ask the reader, whether he can tell what *rough Pramnian* means: he can easily perceive, that it signifies neither a porcupine, nor a nutmeg-grater, and yet we shall give him twenty guesses to tell what it signifies. To tell him a truth, we could not have guessed ourselves, had we not been helped out by the original, and there we find the word *οἶνον*, *wine*; so that, at last, it means no more than rough Pramnian *wine*.

But to insist on the more pleasing task of pointing out the translator's excellencies, rather than his defects: his knowledge of the Greek language is much greater than that of his own, and he seems to have a long acquaintance with the author he undertakes to render into English. Several obscurities in the text, either darkened or passed over by other commentators, he explains in a satisfactory manner; and seldom errs, but from an affectation of accuracy.

A few of his notes are not only judicious but pleasing, and while we could have wished the retrenching some of them, we could be equally pleased with his enlarging others. As a specimen of his abilities in this way we shall beg leave to insert one or two of the most remarkable. In the *Hippias* the commentator thus gives us an exact history of the sophists, a set of self-delegated lecturers, whom Socrates endeavoured to depreciate.

‘Hippias is here represented, as being both a sophist and an orator. For the better apprehending this double character of his, and the more fully understanding those many passages of Plato, where these professions are mentioned, it may be useful to give a summary account of their rise and nature. The Grecian wisdom then, or philosophy, in the most ancient times, of which any records are left us, included physicks, ethicks, and politicks, until the time of Thales the Ionian; who giving himself up wholly to the study of nature, of her principles and elements, with the causes of the several phænomena, became famous above all the ancient sages for natural knowledge; and led the way to a succession of philosophers, from their founder and first master called Ionic. Addicted thus to the contemplation of things remote from the affairs of men, these all lived
abstracted

abstracted as much as possible from human society ; revealing the secrets of nature only to a few select disciples, who sought them out in their retreat, and had a genius for the same abstruse inquiries, together with a taste for the same retired kind of life. As the fame of their wisdom spread, the curiosity of that whole inquisitive nation, the Grecians, was at length excited. This gave occasion to the rise of a new profession or sect, very different from that of those speculative sages. A set of men, smitten, not with the love of wisdom, but of fame and glory, men of great natural abilities, notable industry and boldness, appeared in Greece ; and assuming the name of Sophists, a name hitherto highly honourable, and given only to those, by whom mankind in general were supposed to be made wiser, to their ancient poets, legislators, and the gods themselves, undertook to teach, by a few lessons, and in a short time, all the parts of philosophy to any person, of whatever kind were his disposition or turn of mind, and of whatever degree the capacity of it, so that he was but able to pay largely for his teaching. In the same age with Thales lived Solon the Athenian ; who took the other part of philosophy to cultivate ; and applying himself chiefly to moral and political science, became so great a proficient in those studies, that he gave a new system of excellent laws to his country. Hence arose in Athens a race of politicians, studious of the laws, and of the art of government. During this succession, thro' force of natural genius, good polity, commerce and riches among the Athenians, great improvements were made in all the liberal arts : but that of oratory flourished above the rest, for this reason ; because the Athenians lived under a popular government, where the art of ruling is only by persuasion. Eloquence then being one of the principal means of persuasion, and persuasion the only way to acquire and maintain power, all, who were ambitious of any magistracy or office in the government, studied to become eloquent orators ; and the arts of rhetorick and polity were thus united in the same persons. Accordingly we learn from the Attic writers of those days, that the most popular orators at Athens were appointed to embassys, to magistracys, to the command of armys, and the supreme administration of all civil affairs. See particularly Isocrates in *Orat. de Pace, & Panathen.* In this dialogue we find, that the same spirit prevailed at Elis. Now in men of great abilities the predominant passion is ambition, more frequently than avarice. Those of the Sophists therefore, who excelled in quickness of understanding, compass of knowledge, and ingenuity, such as Hippias was, added to their other attainments the arts of popular oratory, and by that means got into the management of the state.'

The doctrine of infinitude, as held by the ancients, is summarily delivered in the following, short, tho' accurate, account. 'Down to the time of Anaxagoras, all the philosophers agreed in the doctrine of one infinite, material, principle of things. This was held by Pythagoras and his followers to be nothing else than a common subject-matter of the four elements, or primary forms of nature: from the various combinations of which four, in various proportions, are made all other natural bodys. By the disciples of Anaximander it was supposed to have form, tho' indistinct and indeterminate; out of which all contrarietys arose through separation. Others imagined the infinite to have some determinate and distinct form: and these again were divided. For some, at the head of whom was Thales, thought it a watery fluid, or moisture, replete with the seeds of all things; every thing being produced from some seminal principle by evolution and dilatation, thro' the action of the moist fluid. In the opinion of others, of Anaximenes and his school, it was a kind of air; from the rarefaction and condensation of which were produced other great and uniform kinds of body throughout the universe, by mixture making the lesser, the composite. Such were the most ancient accounts of the material cause of things, and their origin out of the one infinite. But Anaxagoras struck out a new road in the knowledge of nature. For, denying the origin of things from any infinite one, whether determinate or indeterminate, formed an unformed; denying the existence of any primary or elementary bodies; denying all essential change in nature, even any alteration in any thing, except such arose from local motion, or the shifting of parts from one body to another; he taught, that the corpuscula, or component parts of things, were always what they are at present: for that the forms of nature, innumerable in their kinds, were composed of similar and homogeneous parts. Farther he taught, that each of these minute bodys, tho' homogeneous with that whole of which it was a part, was itself composed of parts dissimilar and heterogeneous, infinite in number; there being no bounds in nature to minuteness: that these heterogeneous bodys, infinitely minute, were of all kinds; so that all things, in some measure, were together every where; and each of those corpuscula, apparently so uniform, contained all the various principles of things: that the predominance of some one of these principles, that is, the quantity of it exceeding that of the rest, constituted the nature of each minute body; fitting it also for union with bodys homogeneous to it, that is, with other bodys, where the same principle was predominant: that, all things being in perpetual motion, which first began, and is continued on by active mind, disposing all things; the predominance of each principle

ciple was continually fluctuating and changing; the destruction of the present predominance was the dissolution of each temporary being; and a new predominance, that of some other principle, was the generation of what we call a new being. For instance; whereas every drop of water contains aerial particles within it; as soon as these begin to predominate in any watery drop, it rises in air; and receiving there an increase of the aerial principle, by degrees becomes united to the air. So, air refines into fire, and thickens into water, thro' the overpowering of the one or the other of these neighbour-principles, with which it ever had maintained a secret correspondence. So, the earthy particles, accumulated in the water, produce mud; by degrees hardening into earth; thence into various mineral bodys, stones, and metals, according to the kind of earth predominant in each place thro' motion. These again crumble into common earth: from which all the various vegetable beings arise in like manner, nourished and increased by the accumulation of particles homogeneous; and into which they fall and are dissolved again, thro' the decay and diminution of those particles, whose superior number and strength to resist others of a different kind had before constituted the being. In the same manner, all the parts of animals, whether muscular, membranous, bony, or any other, receive nourishment or admit decay, by addition or subtraction of homogeneous particles. It will be easy for a thinking mind to pursue nature, acting in this method, according to Anaxagoras, thro' all things.'

But to leave this twilight of reason, those efforts of human sagacity, just beginning to emerge from barbarity, where the mind, as Milton has it, "finds no rest in endless mazes lost;" let us turn to some subject more entertaining: but to those who have leisure to read the divine philosopher, who are of opinion that such leisure is well bestowed, which is laid out in endeavouring to be master of his meaning; to them we would recommend the present translation as an useful assistant; but for our parts, we must ingenuously confess, that we have not courage to labour thro' a number of unintelligible pages, merely to be said to understand Plato. They who are proud, says Epictetus, of understanding Chrysippus, would have no merit at all if Chrysippus had not written obscurely.

ART. VI. *The Rudiments of Navigation. Demonstrated and illustrated in a plain and familiar Manner, by a Variety of Examples. Together with the Construction and Use of the Table of Logarithms; the Lines of the Plain and Gunter's Scales; the Table of Natural and Artificial Sines, &c. the Table of Meridional Parts; and the Table of Difference of Latitude and Departure. Compiled for the Use of the young Gentlemen on board his Majesty's Ship Magnanime. By Mungo Murray, Schoolmaster of the said Ship. 8vo. Pr. 2s. 6d. Henry and Cave.*

IN a country like Great Britain, where the power, wealth, and stability of the state are inseparably connected with the encrease of her commerce and shipping, every attempt to facilitate and promote the art of navigation, ought to meet with the warmest applause and encouragement. We have already a great variety of very ingenious treatises in this way; but as most of these are calculated for the speculative, at least the learned, mariner, it is presumed that Mr. Murray's endeavours to render the principles of sailing intelligible to the meanest capacity, will not be thought unnecessary or superfluous. He seems to have attained the happy faculty of expressing himself with clearness, and levelling his ideas to the conception of his readers, by a habitude in teaching; for though the operations are not formed, the principal cases are so accurately stated, as leaves no room for doubt and hesitation. The want of this precision is the principal objection to most elementary treatises in every branch of the mathematics. In general the writer supposes the reader possessed of more previous knowledge than he frequently has: and sometimes, by taking it for granted, that he has neither knowledge nor capacity, he becomes quite insupportable with tedious rules, reasons, and demonstrations, which cannot fail to give a distaste of the science he would recommend. Our author steers a middle course between the insipidly prolix and the obscurely concise. He does not expect his reader should be a mathematician, but he seems to require he should not be altogether a blockhead; he has therefore calculated his directions for a lad of understanding, willing to be instructed. We shall give the readers a summary of the contents.

In the first chapter Mr. Murray explains the principles of proportion, as the foundation of the golden rule, so essential to all operations in practical trigonometry. His method here is so simple and natural, that it is impossible to mistake his meaning, or be at a loss for the reasons of any operation. Perhaps the most ingenious directions on this part of his subject, consist
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in the application of logarithms, in cases where the numbers exceed three or four places of figures, which greatly abridges and facilitates the operation. This method we do not remember to have seen in any of the common arithmetical treatises.

The elements of the doctrine of triangles form the subject of the second chapter. Here he has exhibited the most useful properties of the triangle; chiefly that in similar triangles, the sides composing equal angles are proportional; and that notwithstanding all the angles put together of any triangle equal 180 degrees, yet the chords are greater or less in different circles, in proportion to their radii. Persons, in the least conversant with geometry, will immediately conceive the utility of these principles in the practical part; to which he next proceeds by explaining the nature of sines, tangents, and secants, and giving directions for constructing these lines on the plain scale.

In the third chapter the reader's curiosity is agreeably gratified by the arithmetical solution of all the cases of right angled triangles. Here is shewn not only the manner of stating the forms in all the variety of cases in plain trigonometry, but the principles are explained, by which the natural sines, tangents, and secants may be constructed. We perceive nothing peculiar to our author here; but to render his rudiments more complete, what he has said is absolutely necessary.

Before he proceeds to the practical, and, indeed, essential parts of navigation, Mr. Murray lays down directions for describing the circles of a sphere upon a plane, or what is commonly called the projection of the sphere, substituted instead of globes, in forming charts; and marking the precise position and distances of places. However clear and satisfactory this part of his treatise may be deemed, we cannot but think our author greatly deficient in the rules laid down for plain, middle-latitude, and parallel sailing, upon which the chief knowledge of a practical mariner depends. The first of these methods, though extremely erroneous, as it supposes the earth an extended plane, is however so simple and easy, that the young navigator ought to be exercised in problems of this kind, as a proper introduction to traverse sailing. With respect to that method of navigation performed by taking the middle latitude, without meridional parts, and thence denominated middle-latitude sailing, it is both easy and useful in practice, though not justly true; but as to parallel sailing, upon which Mr. Murray has only touched in a very general manner, it is so necessary in conducting ships to islands, in finding the distance a ship should run due east or west, and in sailing from the meridian of

one place to that of another place, that we are astonished he should not have enlarged upon it, especially as it is founded on principles strictly geometrical. Upon the whole, however, we may venture to recommend this treatise, with all its omissions and imperfections, as the most easy, rational, and practical, as well as the most concise and perspicuous we have hitherto perused.

ART. VII. *An Experimental Enquiry concerning the Contents, Qualities, and Medicinal Virtues, of the Mineral Waters, lately discovered at Bagnigge Wells, near London; with Directions for drinking them, and some Account of their Success in obstinate Cases.* By John Bevis, M. D. Fellow of the Royal Academy of Sciences at Berlin. 8vo. Pr. 1s. Clarke.

EVERY man who has got a smattering in chemistry, a diploma, and a tie-wig, communicates his own importance to the world, by writing a treatise on the medicinal qualities of some obscure well, which he celebrates as superior to the Bath, Spa, and Bristol waters, and, indeed, to all the waters hitherto known. After a tedious recital of the fortunate accidents that led him to so notable a discovery, the writer usually sets out with a description of the surrounding landscape, which to be sure must exceed every thing in beauty; an inquiry into the antiquity of the wells, though their virtues have been long neglected through the supine ignorance of mankind; a critical examination of some silly inscription upon an old stone over the wells, and other matters equally important, with which he gratifies his own vanity in the display of much erudition and florid elocution.

With the same formal preamble, but with rather more modesty, does Dr. Bevis usher in the medicinal qualities of Bagnigge Wells, deduced from a series of the common experiments upon mineral waters. From these he thinks it evident, that the Bagnigge purging-waters contain a portion of elastic air, a calcarious, absorbent, and alkaline earth, a muriatic salt, a bitter and neutral salt of a distinct kind, in which resides the purgative quality of the water, and so on. The water retains all its principles in bottles, except a portion of the elastic air; it purges taken in the quantity of three half pints, without leaving any soreness *in ano*, or producing the hæmorrhoids; and in smaller doses it acts as an alterative. Hence the doctor recommends it in hypochondriac and scorbutic habits, in scrophulous disorders, in plethoras and infarctions from phlegmatic humours,

humours, in disorders of the eyes, arising from a loose weak system, in diseases of the primæ viæ, habitual costiveness, cholics, and the iliac passion, in suppressions of the menses, violent vomittings, incipient cancers, and a train of diseases which we need not enumerate, until the doctor's assertions receive farther confirmation.

From another set of experiments made on the Bagnigge chalybeat water, Dr. Bevis concludes, that it contains an elastic air, a calcarious absorbent earth, partaking of the nature of lime-stone, a small portion of selenite, an ochreous earth, a highly attenuated iron, a muriatic salt, a little bitter neutral salt, and probably an active sulphur. Hence, 'it dilutes and dissolves vicious humours, obtunds and corrects acrimonious and bilious ones, temperates acidities, and inordinate fermentations, restrains *effervescences* of the blood, and *recreates* the spirits beyond any other medicines.

'It greatly increases the momentum of the blood without heating it, and thereby proves an excellent deobstruent in glandular infarctions and obstructions; conquers scrophulous disorders in young people, by mending the weak tone in the solids, and acting as an aperient, resolvent, and a detergent; as a sharpener of the appetite and a strengthener of digestion.

'It is so mild as seldom to disagree with the most delicate constitutions, such as can by no means endure any of the officinal preparations of steel; hence it is excellent in all hypochondriac and hysteric complaints, and nervous diseases; attenuating the circulating fluids and invigorating the solids, removing the green sickness and the whole train of troublesome symptoms, which so frequently precede the first eruption of the catamænia.

'In disorders of the breast, habitual coughs and asthmas, it is of surprising efficacy, provided there be no spitting of blood, fierce hectic heat, or ulceration of lungs; but in the first stages of consumptions arising from a strumous habit, as they oftner perhaps do than from any other cause in northern climes, a cure may be very reasonably expected from a timely use of this water.

'By its corroborating and bracing qualities it proves very strengthening and beneficial to the intestines and lacteals, spleen, and liver; its efficacy in stopping beginning dropsies, and restoring the tone of the lymphatics, may be depended upon, as also for restraining inordinate fluxes of the menses, dysenteries, and the fluor albus. Dr. Jurin in his letter to Dr. Hales greatly commends the use of chalybeats lightly acidulated, in the diabetes, for which disorder Dr. Slare prefers them to the Bristol water;

water ; but it will be proper to begin with the purging spring for a few days.

‘ Our chalybeat has done remarkable service in ulcers of the kidneys, and in bringing away gravel when obstinately fixed, and stones of the bladder ; but before it is ventured upon in these complaints, it will be highly necessary to be satisfied that the stone is not too large to pass the urethra.

‘ After continual fevers, and to prevent the return of agues, nothing may be more safely relied upon, if assisted with stomachic bitters.

‘ From what has been said this chalybeat cannot fail (if taken under the direction of an intelligent physician, which may be absolutely necessary in many circumstances) of removing cachexies, jaundices, atrophies from infarctions of the mesentery, irregularities and suppressions of the menses, as well as excessive fluxes of them and of the hæmorrhoidal veins, and in general all disorders arising from viscosity or acrimony of the juices, whether in the primæ viæ or elsewhere, obstructions, inordinate effervescence of the blood, relaxations, want of natural heat, nervous debilities, and fizy and acrimonious humours, particularly irregular gouts and scorbutic rheumatisms.’

The doctor adds the following directions to be observed in drinking the chalybeat water :

‘ In plethoric constitutions and suppressed menses, bleeding to a moderate quantity will be properly premised ; and if the stomach and intestines are clogged with viscidities it will be best to take a vomit in the evening, and the next morning three glasses of the purging water ; and the following day begin with a single glass of the chalybeat, which may be increased, a glass a day, to four glasses, or five if it sits well on the stomach, and passes off easily, whether by stool or urine, and close the course with the purging water.

‘ In scrophulous, rheumatic and scorbutic complaints, also in costive habits, the purging water may be mixed with the chalybeat, or each drank alternately day by day ; and the like in the stone and gravel.

‘ If the chalybeat sits ill on the stomach at first, swallowing caraway seeds, or dropping in a little tincture of cardamoms will reconcile it.

‘ In cold weak stomachs the water may be made milk-warm without impairing its virtue.

‘ Use exercise between the glasses, but not to raise a sweat, and avoid crude and flatulent diet through the whole course of drinking.’

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Annexed, we have an appendix of some cures performed in scrophulous and asthmatic disorders, weak and inflamed eyes, rheumatisms, venereal complaints, cancers, and hypochondriacal diseases, &c. &c. Upon the whole, we hope this performance of Dr. Bevis may prove salutary to the public, and useful to himself, as he seems to have spared no pains and labour in ascertaining the qualities, and vamping the virtues of Bagnigge Wells. Our time would not permit us to enter upon some little inconsistencies which appear between the experiments and deductions, and certain inaccuracies of expression, that denote the doctor no thorough-paced chemist, or philosopher.

ART. VIII. *Living Christianity delineated, in the Diaries and Letters of two eminently pious Persons lately deceased, viz. Mr. Hugh Bryan, and Mrs. Mary Hutson, both of South Carolina. With a Preface by the Reverend Mr. John Conder, and the Reverend Mr. Thomas Gibbons. 12mo. Price 2s. Buckland.*

ENTHUSIASM, which has in former ages produced the most fatal effects, when victims unnumbered have been sacrificed to the sanguinary idol, is still productive of evils; not indeed to be compared to the massacre of Paris, or the civil commotions by which England was torn during the reign of Charles I. but which call loudly for reformation, as the peace of individuals, and often of whole families, has but too frequently felt the baleful influence of this mental disease. As cant and fanaticism have a tendency to render men ridiculous, they justly fall under the lash of the satyrist; and perhaps the keenness of ridicule may prove a better remedy against them than the force of argument, or the severity of serious remonstrance, since, as Horace justly observes,

———*Ridiculum acri,*
Fortius & melius magnas plerumq; secatur.

The diaries and letters, now under consideration, afford striking examples of the abjectness of superstition, and the flights of enthusiasm; and abound with expressions either low and contemptible, or far-fetched and unintelligible: as, wrestling with God, feeding upon the word, clasping God in the arms of faith and love, lying under strong convictions, &c.

In page 20, it is strongly inculcated, that we are to be saved by faith alone, without any regard to works past, present, or to come: a doctrine which, however explained, has always had a very bad influence upon the morals of men. In page 22, Mrs. Bryan bestows high encomiums on Mr. Whitefield's works upon

upon the New Birth and Justification, telling her sister, that she looks upon it as impossible, that he should treat of those things as he does without having experienced them, and that in a more extraordinary manner than she had done herself. Enthusiasm, indeed, seems to be compleatly delineated in these letters; and is carried to such an extravagant height, as fully proves the truth of that maxim of an eminent divine of the church of England, that a poet is an enthusiast in jest, and an enthusiast is a poet in good earnest. In support of this our opinion, we shall cite the following passage from the diary of Mr. Hugh Bryan.

‘ June 23d, 1751. Lord’s day morning at Accabee at my dear daughter’s grave: the thoughts of her mourning for a fight of me at her death moved me much; but my God gave me glorious consolation. My spirit, as it were, clasped him in the arms of faith and love. O how amiable is my God! His loving-kindness is better than life, to me the vilest of his children.

‘ July 7th. Lord’s day, at Savannah in Georgia. Whilst joining in publick worship at church I found my God present. O how amiable art thou in thy sanctuary, my God, my king! How glorious the manifestation of thy grace to the soul that longs for thee!

‘ August 11th. Lord’s day morning, at Mr. J—H—s. I had great consolation in Christ Jesus. O how excellent is thy loving-kindness my God, my Saviour! Again at night, how amiable were thou unto my soul, my Lord, my God. I rested under thy shadow with great delight. O how unspeakable is the satisfaction which such favours yield, as well as the obligations which they bring me under to love, obey, and praise thee!

‘ 21st. Wednesday at Mr. B—s. My God gave me great joy in believing. O who can conceive the ten thousandth part of the love and condescension of his glorious majesty, to poor souls that trust only in his salvation! My soul shall trust only in him, as long as I live, and confide alone in his salvation.

‘ 25th. Lord’s day. My soul was drawn out in holy desires after God, I breathed out praises and thanksgivings to him, whom my soul delighteth to bless. The following words were very comfortable to me; “surely in blessing I will bless thee, and multiplying I will multiply thee.” And again, considering my outward difficulties, I thought on the following words, “the cup which my father hath given me, shall I not drink it?” O my dearest heavenly father, purge out my corruptions, refine
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and purify my heart from dross and corruption, though it be by the hottest fire of affliction and adversity, that my present state of weakness can bear up under; nail my affections to the cross of my redeemer; bathe my soul in the fountain of his blood, and take away all my guilt; so shall I rejoice in thee for ever. Was enabled, by the divine assistance, to speak with freedom to my poor negroes, and to pray with them, with some enlargement of heart. Blessed be God for the gift of his quickning spirit to some of them. O that my whole household could be prevailed upon to embrace the offers of his grace!

‘Sept. 4th. At home on my bed in the morning, how precious wast thou unto me, O my God! How did my soul breathe out thy praise, and thirst for sanctification? O that I could glorify thee on earth my king, my God, and my glory. Keep, O keep my holy, thou life of my life, and strength of my soul, for thy own name’s sake.’

We shall cite one passage more from the diary of Mrs. Mary Hutson.

‘26th. Sabbath-morning. Had a comfortable time in meditation; I now hope to go up to the house of God. O that Christ may be in the midst of us: that he would walk amidst his golden candlesticks this day! He holds the stars in his hands. May this sun of righteousness shine upon them this day; and may they reflect abundance of life and heat on the hearts of us the hearers! O that we may be in the spirit on the Lord’s day! Be shut my eyes, be deaf my ears, to every thing but my master’s voice; and be sealed my lips, to every thing but the praises of my God: but to him may I be all eye, to see his glory; all ear to hear what God the Lord will say to this poor dust this day; and all tongue to praise him for his mercies! O my God! I pray thee to keep my heart for me this day, for I am so helpless, and mine enemies so strong, that I cannot keep it myself. Help, Lord, for I begin to flag already!—I am just returned from the house of God. I heard an excellent sermon on those words, “Blessed are all they that put their trust in him,” Psal. ii. 12. Blessed be my God, I felt it, and was fed this day with the bread of life. O! the blessedness of those that have an interest in Christ! how clearly was it made out this day! But alas! what am I? Being now returned from public worship, this afternoon I am as stupid and dead as if I had no grace at all. O this unstable heart! when will it cease from wandering? I fear never in this world, which makes me long to be at home in my father’s house, to go no more out, but be ever with the Lord. There the weary are at rest, and our wicked hearts cease from

troubling us. Come, Lord Jesus! come quickly! 'Tis true I am not fit to die; but thou art made unto me wisdom, righteousness, and sanctification, and canst compleat the work of holiness in me in a moment.'

This quotation, compared with the former, sufficiently shews, that enthusiasm has greater influence over women than men; from whence 'tis natural to conclude, that it springs from the weakness of human nature.

ART. IX. *A Relation of the Missions of Paraguay. Wrote originally in Italian, by Mr. Muratori, and now done into English from the French Translation. 8vo. Price 3s. 6d. Marmaduke.*

THE reputation of the celebrated Muratori, so high in the esteem of all the literati in Europe, will receive no diminution from this entertaining production; penned with the true spirit of candour, and the strictest regard to the interests of religion and morality. The just praises we lately bestowed on the unwearied zeal and indefatigable industry of the Jesuits, receives additional credit from the attestation of so eminent a writer, who can by no means be charged with partiality in favour of that society. It is true, our author is forced to borrow his materials chiefly from the writings of the Jesuits themselves; but as he has related nothing but what was confirmed by the prince of Santo Bueno, viceroy of Peru, who, from the nature of his employment, must have been acquainted with all the important transactions in the southern parts of America, subject to the crown of Spain, we have the utmost reason to rely on his authority. Muratori had, besides, a variety of other helps poured in upon him by the learned, as soon as it was known that he had undertaken to write an account of this mission. His penetration and sagacity will remove every suspicion of his having been imposed upon; and the known integrity of his character, and purity of his manners, afford the strongest presumptions, that he took truth alone for his guide. It must be acknowledged, that science enlarges our notions, and elevates the human mind above all narrow and vulgar prejudices. The man of true philosophy esteems virtue, and detests vice, in every party and community: he disdains prostituting his pen to the mean purposes of faction, looks upon all mankind as fellow-citizens, and sets a value upon individuals proportioned to their merit, without regard to the particular sect or society to which they belong.

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However absurd and ridiculous the tenets of the rigid Catholics may appear to a Protestant of liberal sentiments, whose understanding is unshackled by priestcraft, and untinged with superstition, we will venture to pronounce it impossible for him not to admire that noble enthusiasm which inspires the missionaries with courage to brave every danger and difficulty, in pursuit of what their religion dictates to be their duty. Whether we regard their conduct in a political or religious view, we cannot but wish it were imitated by our own clergy, as the simplicity and purity of the doctrine of the church of England, so friendly to liberty and the natural rights of mankind, must effectually recommend it to the plain understanding of barbarians, whose chief characteristic is the love of freedom. A society, indeed, has been established for the propagation of the Gospel in foreign parts; but the scanty harvest hitherto reaped, sufficiently indicates with how little assiduity the appointed labourers have toiled in the vineyard of salvation. The misfortune is, that, to make converts to our faith, we send forth the most profligate and worthless of our clergy, whose merit will not intitle them to preferment at home, and whose morals disgrace the sacred function they profess; whereas in catholic countries only the most eminent in learning, piety, and virtue, are pitched upon for propagating the faith, and promoting the designs of government abroad. We have now before our eyes many examples of the ability, zeal, and fidelity of the French missionaries in North America. We see whole nations of savages weaned, by their arts, from their attachment to Great Britain, and fixed invariably in the interest of our enemies; the despotism of whose government is, at the same time, detested by the Indians. Whoever will be at the trouble of perusing the *Lettres Edifiantes*, and many other curious accounts of the Jesuit missions, will readily acknowledge, that these fathers have done more to extend the power of France, Spain, and Portugal, in Asia, Africa, and America, than all their conquests; and that religion, when artfully managed, is ever the best political weapon.

The reader will observe, that as Mr. Muratori died in the year 1750, the late revolutions in Paraguay could not have come to his knowledge. It would seem that the absolute dominion which the Jesuits obtained over the minds of the simple natives, tempted them to throw off the Spanish yoke, and to establish the most insolent, arbitrary, and despotic ecclesiastical government ever imagined in any country. In this instance only their conduct has deviated from true policy. It evinces the power of ambition; but detracts not from the wisdom of

That system of politicks which makes those missions subservient to the purposes of government. But, instead of running into reflections, we shall present the reader with a short view of the general manners and customs of the southern Americans, previous to the arrival of the Jesuits; whence he will be able to form a judgment of the advantages the courts of Spain and Portugal have deduced from the labours of those fathers, whom we shall consider merely as the instruments of the administration, to extend the dominion of the crown.

• The savages (says our author) know neither king, nor lord; and if any kind of commonwealth be found among them, as it has no settled form, so there are no known laws, nor any fixed rule for the civil government, or the administration of justice. Every family, and even every savage thinks himself entirely free, and lives absolutely independent. But as the intestine feuds, and frequent wars they are engaged in with their neighbours, continually endanger their liberty, necessity has taught them to form a sort of society, and to chuse a chieftain, who is called Cacique, that is, Captain, or Commander. By this choice they don't intend to submit to a master; they rather look upon him as a parent, or director, under whose conduct they put themselves. No one is raised to this dignity who has not given signal proofs of his valour; and the greater the reputation of his exploits is, the number of his subjects increases the more. It happens sometimes that a Cacique shall be at the head of a hundred families.

• The relations of some antient missionaries give an account, that among the Caciques there are some magicians, who make their authority respected by the charms they employ against those who have incurred their displeasure; were they to punish them by a regular course of justice, they would be soon forsaken. These impostors make the people believe, that they have storms and tygers at their command, to devour them and destroy them who should refuse to obey their orders. They are so much the easier believed, as it is not uncommon to see some, that the Cacique has threatened, linger away and die, very likely by some poison that they have found secret means to give them. The missionaries add, that to be raised to the dignity of a Cacique, a post in great request, the candidates have recourse to some celebrated magician. After he has rubbed them stoutly with the grease of several different animals, and harrassed them with painful and laborious exercises, he gives them a sight of the devil, who converses a while with them, and promises them his protection.

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‘ These small republics, or bodies of people, disperse as easily as they meet together. As every individual is his own master, he leaves his Cacique on any discontent, and goes over to another. What the Indians leave behind them in a place is so little, that the loss is very soon repaired.’

‘ Many of their nations neither till nor sow their land, as they are little concerned for what is to come; and their voraciousness makes them devour greedily what they have to eat, without any care for the next day.

‘ They live, as has been said, on their hunting and fishing, wild-fruits, and honey which is found in the woods, or roots that grow in the ground. The woods are so stocked with deer, and wild-boars, that the Indians can, in a few hours, bring in a fresh supply of provisions; and the lakes abound equally with large fish: however to be surer of plenty, the Indians often change their quarters: and the same reason hinders greater numbers assembling in one place, and is one of the greatest obstacles to their conversion.

‘ However, most of the Indians sow and raise Mayz, and Manioc, of which they make a kind of pottage, bread, and Chica, their favourite liquor. This takes up their whole morning; and the remainder of the day they spend in sports and diversion, unless necessity drives them out a hunting. Instead of ploughs to turn up the ground, they use stakes of a wood so hard as to supply the room of iron, which is absolutely wanting in all that country.

‘ The Indians are generally very tall, nimble, and active; and in their features they resemble much the Europeans, but are easily known by their tawny complexion. They encourage the growth of their hair, inasmuch as they fancy that beauty, in great measure, consists in a long head of hair; tho’ really nothing disfigures them more. Few of them wear any cloaths. They hang round their necks a collar set with stones that might be taken for *emeralds*, or unpolished *rubies*. Some have little diminutive stones fixed in the chin, which amongst them is esteemed very magnificent. On days of ceremony they put on a girdle made with feathers of several colours, which look well enough; and on their heads they wear a plume composed of like feathers. The women almost every where wear a kind of shift, called Tipoy, with short sleeves. Some that are more exposed to, or sensible of, the cold, cloath themselves with hides of beasts, the hair inward in winter, and outward in summer.

‘ Activity and valour are almost the only qualities in esteem with the savages, and of which they chiefly boast. They are taught

taught early the use of the bow, and other weapons, to which those nations are accustomed; and they become so expert in these exercises, that they seldom miss a mark, even when they shoot flying. The clubs they use in battle are made of a hard ponderous wood; they have a double edge, are thick in the middle, and end in a sharp point. Besides these offensive weapons, some wear, when they go to war, a large buckler made of bark, to guard against the enemies darts and arrows.

‘ The Indians are so vindictive, that the least provocation, or discontent, is enough to kindle up a war betwixt two of their townships. It is not uncommon to take up arms, and quarrel with a neighbouring nation, for a bit of iron, which they value more than we do silver or gold. Sometimes they take the field out of mere fancy, and to increase their reputation of bravery.

‘ Perhaps Europeans accustomed to take up arms one nation against another, may not observe all the barbarity of these proceedings. What must raise the greatest horror is to find that the Indians feed on their own species; and that in war they strive to make as many prisoners as they can, in order to feast afterwards on the mangled limbs of the unfortunate captives; and that, in times of peace, Indians, who live in society together, mutually hunt, pursue, and lay snares for one another, to satisfy their inhuman appetite. Barbarity and cruelty, sure, cannot be carried higher; but it must be owned, that many Indians, in the midst of infidelity, have a horror of so unnatural a custom: for there are some of a humane and pacific disposition, who live in peace at home; or if they engage in war against their neighbours, it is only when they are compelled to it by necessity. These are the most formidable in battle; but they lay aside all animosity after they have overcome their enemies. Very far from devouring their prisoners, they employ all methods of winning and engaging them to fix and settle with the victorious.

‘ The Indians are used, and the custom is pretty common among them, to eat their meat half raw, which denotes a great strength of stomach, and perhaps much more an impatient and ravenous appetite.

‘ This causes several diseases, to which they are subject. The most dangerous is the small-pox, which is as destructive there as the plague brought from the Levant is sometimes in Italy. As soon as they find a person seized with this disorder, which is generally mortal in Paraguay, they quit the place, and retire in haste to the woods, leaving three or four days provisions with the sick body. From time to time they bring a fresh supply,
till

till the person dies or recovers. This is the method of the savages in these occasions ; but the behaviour of the christian Indians is widely different : for their charitable care reaches even to their infidel neighbours under this disorder. But it is impossible to give an idea, that can represent at once the manners of so many different nations : for customs and usages one may easily conceive, must vary infinitely. 'Tis enough to lay before the reader, the customs most generally established among the Indians. There is still a greater variety in their language than manners : for they are confined to a small number of people, and to as little an extent of territory ; being as numerous as their several small nations : and this is another great obstacle to the propagation of the gospel.

‘ It may be said in general, that there two sorts of people in this country ; one completely savage, and the other, tho’ in the center of barbarity, whether by nature or education, possessed of most amiable qualities.’

‘ Tho’ few people in the world carry ignorance so far, as to own no superior being worthy of their homage, yet it is certain beyond all doubt, that several nations in Paraguay pay no external worship whatever, either to God or devil. They are notwithstanding persuaded of the existence of the latter, and have a great dread of him. They also believe that the soul dies not with the body ; which is evident from the care they take in their burials to place provisions near the dead bodies ; a bow and arrows, that they may provide for subsistence in the other world, and not be obliged by want to return to this, and to molest the living. This principle, universally received among the Indians, is of great service towards bringing them to the knowledge of God. As to any thing more, the greatest part have no thought, what becomes of the soul after death.

‘ They give the name of mother to the moon, and honour her as such. When the moon is eclipsed, they run in haste out of their huts with lamentable shrieks and howlings, and shoot a great many arrows into the air to defend her, they say, from dogs that are fallen on her, and tear her to pieces. This they take to be the cause and origin of eclipses. They continue shooting their arrows till the moon has recovered her usual brightness. It is well known, that several, tho’ civilized, nations in Asia, entertain nearly the same notions of the lunar eclipses, as the savages in America.

‘ When it thunders the Americans imagine the storm is raised by some of their deceased enemies to revenge the shame of their defeat. All the Indians are very superstitious in their enquiries

after what is to happen ; and for this purpose they often observe the singing of birds, the changes that happen to trees, and the cries of some animals. These are their oracles, and they believe that they can receive from them a certain knowledge of the accidents wherewith they are threatened.'

The religion of the Manacicas is in particular very absurd ; yet are some traces of christianity discovered under the veil of the most ridiculous fables. ' For they believe, according to tradition from their ancestors, that a lady of exquisite beauty conceived formerly without any operation of man ; that she brought forth a most charming child ; that this child having attained a certain age, filled the world with admiration of his virtues and prodigies ; that one day in the presence of a numerous crowd of disciples his followers, he ascended into the air, and instantly transformed himself into this sun, which shines upon us. They add, that were it not for the vast distance, his features would still be visible.

' Yet the Manaicas do not adore the sun. They hold three gods, and one goddess, who, according to them, is the spouse of the first, and mother of the second, whom they call Urasana, and the goddess Quipoci. These gods now and then appear, say they, under frightful figures, to the people assembled in the hall of the Cacique to carouse and dance according to custom ; a loud noise announces their coming. The moment they appear the people interrupt their diversions, and break out into acclamations of joy. Then the gods begin to speak, and encourage the people, in the most courteous manner, to eat and drink heartily. They promise them plenty of fish and game, and all other good things ; after that, to honour the feast, they call for drink, and swallow down surprisngly and readily the bowls that are presented to them. To understand right the whole mystery of these apparitions, it suffices to know, that a great part of the hall lies behind a curtain ; this is, as it were, the sanctuary of the pretended deities. No one is admitted, not even allowed to look within except the principal Mapono, who knows how, and when it is most proper to introduce his actors on the stage. They are no doubt some confidents of his, under the disguise of figures and dresses suitable to the farce.

' Sometimes the Mapono from behind the curtain, puts questions to the gods, concerning future events ; and offers the vows and prayers of the people. After a few moments silence, he comes out of the sanctuary, and reports to the people the most favourable answers from the gods. These oracles are often so ridiculous, that those who hear them cannot hold from laughing. Once an Indian took it into his head to cry out in the assembly,

fembly, that the gods had drunk heartily ; and that the Chica had made them merry ; upon which the Mapono changed his flattering promises into imprecations, and threatened the people with storms, thunder, famine, and death.

‘ Sometimes the Indians suffer themselves to be persuaded, that the Mapono has taken his flight up to heaven, whence he soon comes back in company with the goddess Quipoci. She sings behind the curtain some songs with an agreeable voice, and the people from the moment they hear her, shew all the marks of the most sensible joy, and demonstrate, in the most expressive terms, their respect and love for the deity. She answers in the kindest manner possible, calling the Indians her children, and telling them that she is a true mother, and that she only protects them from the wrath of the gods and their cruelty. And indeed the Indians invoke her in their wants, and when they suffer under any calamity.

‘ It happens not very seldom that the Mapono shall come with a commission from the gods, ordering the people to take up arms, and invade some neighbouring township. The impostor recommends the enterprise to the people, as a means to be very rich in a short time. Tho’ the Manacicas repented more than once following the Mapono’s advice, yet they seldom fail complying. But the Indians pay very dear for these deceitful oracles : for they are obliged to offer a large share to their gods, of their hunting and fishing, thro’ the hands of the Maponos, who get a considerable revenue by the credulity of the poor people.

‘ The Manacicas believe the immortality of the soul, and that, when it leaves the body, it is conducted to heaven by the Mapono, there to live eternally in joy and delight. On the death of an Indian, the Mapono disappears for some time, which he says is employed by him in conveying the soul of the diseased to the mansion of bliss. This journey must be very troublesome : for it lies thro’ thick forests, high, craggy, and steep mountains, deep valleys full of vast lakes and pools, and over a very broad river, with a wooden bridge, guarded night and day by the god Tatutiso. This deity is not unlike the fabulous Charon of the poets ; and moreover his business is to purify the souls from all stains contracted in their life past. If any fail in due respect, he throws them over to sink in the stream. At last they reach paradise ; a poor paradise it is, and the pleasures they find there not very engaging. Nothing to be had but a kind of gum, some honey, and fish, to feed the souls of the Indians with. The Mapono at his return, tells a thousand other silly stories of his journey, and takes care to be well paid for his trouble.

‘ In some parts the Maponos also profess physic. To be entitled to this lucrative employ, the doctor must have had frequent engagements with wild beasts, tygers especially; and must shew by scars on his body, that he has been either bit or scratched by some of these animals. After these severe trials, the Maponos, and in some places the Caciques, have a right to heal the sick, and are called in preferably to the others. These physicians know only two methods of cure, both very extravagant, for all sorts of complaints.

‘ The first method consists in examining the patient, where he has been of late, whether he has let any Chica fall to the ground (a great crime with them) or whether he has thrown some bit of venison, tortoise, or any other animal to the dogs. If so, there needs no farther enquiry into the cause of the disorder; the gods punish in this manner the abuse of their blessings. Or else it is the soul of some animal, which resenting the ill usage it has met with, has got into the body of the patient. The doctor sucks the place where the pain is felt; then he wheels about his patient, with violent strokes of his club laid on the ground, to drive away, as he pretends, the spiteful spirit that torments him night and day. By this one may well presume, the patient is not much better, and that nothing is to be depended on but the strength of his constitution.’

If the poets and philosophers of all ages bestowed the highest encomiums on those legislators who first laid the plan of government, and drew men from caves and forests to live in regular communities, are not the same praises due to the missionaries for having tamed the savages, linked by social ties the fierce and uncontrouled; impressing on their rude minds not only a sense of moral obligation and relative duty, but enlarging their understanding by disclosing to them the sacred truths of revelation, and thereby opening a new field of admiration and felicity? Instead of the barbarous manners above described, we see the Paraguayans formed into regular societies, acknowledging the sovereignty of Spain, paying an annual tribute of five piastres a head, which brings in a large revenue to the crown; cultivating the arts, pursuing commerce, adhering strictly to christianity, and diligently performing all the duties of rational creatures.

‘ Every morning by break of day (says our author) all the children repair to the church, where they take their places, the boys on one side, and the girls on the other. There they recite alternately the morning prayer, and the christian doctrine, till sun-rise. Then mass is said, and all the inhabitants are obliged to assist, without some particular reason be a just excuse for their absence.

absence. After mass all go to work. In the evening the children are catechised; then the bell summons all the faithful to the church, to recite the rosary, and the evening prayers. A mass of the blessed lady is sung with music every Saturday; and in the evening, after the rosary is said, her litany is sung, and a prayer for the dead. But the account to be shortly given of the Indian music, will certainly surprise the reader.

‘ Early on Sunday morning all repair to church, to sing the christian doctrine. The espousals and marriages are celebrated next, which takes up much time, as all marriages for greater solemnity are put off to Sunday. This teaches the infidels and new converts to respect marriage as a sacrament. Then high-mass is sung; after the gospel a missionary goes up to the pulpit, and explains the gospel of the day. At the end of mass enquiry is made whether any one has been absent without just cause from mass, and whether any have missed attending at the recital of the christian doctrine; whether within or without the *reduction* any disorder has happened that calls for a remedy: penances are imposed upon those that are found in fault.

‘ The children and catechumens, of which there is commonly a large number, are baptised in the afternoon. This is performed with all possible solemnity, to animate their faith, and to inspire them with esteem and respect for the holy ceremonies of the church. Then the particular congregations and societies meet to perform their respective exercises, and hear an exhortation. After evening song the whole congregation says the rosary. When that is ended, all retire to their homes and prepare for the next day’s work.

‘ The Neophytes are present at all these different exercises with such modesty and recollection, as cannot well be expressed. But their devotion appears in a still more sensible manner, when they are to receive the holy eucharist.

‘ The missionaries always conclude their sermons with an act of contrition, that contains the strongest motives to be sorry for past offences: the church rings again with sobs and sighs; and the Neophytes, full of a holy hatred of themselves, endeavour to expiate their failings with austerities and macerations, which they would carry to excess, if care was not taken to keep them within bounds.

‘ How far they carry their tenderness and delicacy of conscience, appears particularly at the tribunals of penance. They shed a torrent of tears when they accuse themselves of defects so very small, that it is sometimes a question whether they are sufficient matter for absolution; yet they are never weary of

putting questions to their confessor with a scrupulous anxiety, whether this or that be a sin. If it happens after that they find they have any ways offended God, they leave all business whatever immediately; they run to the church to wash away their guilt in the sacrament of penance. They confess their sins with so much grief, that the confessor feels the emotion of the penitents, and cannot forbear mingling his tears with theirs.

‘Almost all the Indians in general are poor, and yet there are none but what are ready to succour their neighbour when they are wanted. If a church is to be built, they freely lay aside all their work, and run to offer their service. They would rather want necessaries than not contribute towards the raising of such an edifice, were not bounds prescribed to their pious generosity.’ These are strong instances of the docility and tractableness of their natures.

Nothing can be more entertaining than the account Mr. Muratori exhibits of the government established by the Jesuits. The whole country is parcelled out into *reductions*, or little parishes, each governed by its own laws, but subject at the same time to those general obligations which link it with the publick state and society of the whole province. As it would not be possible to convey a just idea of the political state of the country, without making extracts too long for our limits, we shall present the reader with the following short description of Paraguay, and the most curious of its natural curiosities.

The river Paraguay, from which the province takes its name, commonly known by the name of Rio de la Plata, ‘rises from the famous lake Xarayes or Carayes, under the sixteenth degree of south latitude; and yet the climate is very temperate. The lands about the lake were formerly very populous, but are much less so since the Mamelusses laid the country waste. The extent of this lake may be gathered from what follows: Among many islands placed in the midst of this lake, the single one of Orejones is 120 miles in length, and 30 in breadth. The Paraguay begins here, and in its course to the southward receives on the right several large rivers; the most considerable of which are, the Pilcomaio, Vermeio, and Salado: on the left it receives about the 27th degree of south latitude, the Parana, as large at least as the Paraguay. The name itself is a proof of the bigness: for in the Indian language Parana signifies the sea. Uruguay, another very large river, helps to swell the Paraguay towards the 34th degree of south latitude.

‘Most part of the countries here mentioned, present to the eye beautiful lawns watered with several smaller streams, delightful

lightful hills, and thick forests. If some fenny or unfruitful spot is found, such places are so scarce, as not to deserve any consideration.

‘ If the Indians only understood making the most of their lands, perhaps none could shew a finer country ; but the greatest part are so lazy, as not even to think of tillage. They live on their fishing and hunting, and the fruits and roots that naturally grow in their country.

‘ Not to say any thing of the Mayz, or Indian wheat, of which the Indians subject to the Spaniards, usually make their bread ; nor the Manioc, and Yuca roots, of which Cassava is made, a sort of bread that keeps very well, and is useful in their journeys ; all sorts of grain and pulse the Spaniards have sown in Paraguay, come up and thrive very well. Very few vines are to be seen, which may be owing either to a defect in the soil, or the precautions of the missionaries, who have hindered their being too common to prevent the disorders which commonly attend excess in wine. Instead of wine, the Indians in their great entertainments drink a sort of beer made only of water, wherein they ferment for two or three days a quantity of Mayz ground into meal, after the Mayz has been first malted and then dried by the fire. This liquor is intoxicating, and is called Chica, or Ciccia. The Indians know nothing more delicious. Chica is said to be better tasted than Cyder, lighter and wholesomer than our beer in Europe, and very strengthening as well as nourishing.’

‘ Paraguay produces all the kinds of trees that we are acquainted with in Europe, whether planted there originally by the Creator, or by the Spaniards. In some places the famous Brazil tree is found, tho’ it is much more common in the extended and charming territory, which gives it that name. The shrubs that bear cotton are to be seen in almost all parts, and is a principal article in the revenue of the country. The sugarcane grows of itself in moist grounds ; but the Indians are altogether strangers to the use of it.

‘ The valuable tree, from which the liquor called Dragon’s-Blood is extracted, and of which so many fables are related, is seldom found elsewhere. It is brought inspissated into Europe, and sold very dear. There grows on the banks of the Paraguay a sort of Bamboo’s large and strong enough to make a pretty long ladder.

‘ In a word, it is not uncommon to meet wild cinnamon in the woods, which is sometimes sold in Europe for that of Ceilon. Another bark, whose name I know not, is esteemed very stomachic,

machic, and being properly taken, instantly asswages, as they say, all kind of pain.

• Paraguay produces also some singular fruits, with which it may be proper to acquaint the readers. Among these, one resembles a bunch of grapes, but the grape consists of grains as small as pepper-corns. This fruit is called Mbegue, and is in taste and smell very agreeable : each grape has but one pip, or stone, as small as a millet-seed, and hotter than pepper when broken in the mouth. This fruit is usually served at table by way of desert ; and according to the greater or lesser quantity one eats, it gives a gentle and easy evacuation some hours after.

• The Pigna, another fruit, is somewhat like the pine-apple, and the tree is called the pine ; however, it is more like an artichoke, and its yellow pulp or substance, which is not unlike the quince, is far superior to it in flavour and taste.

• Another plant of Paraguay is known by the name of Mburufugia, and much celebrated ; it has first a very beautiful flower, called the passion-flower, and turns afterwards into a sort of gourd, of the size of a common egg. When it is ripe they suck it, and it yields a most delicious juice, of the consistency of the yolk of a new-laid egg properly boiled, which is very refreshing and cordial.

• The Pacoe, another plant, bears long thick pods of various colours, which inclose a sort of well-tasted bean. There are some Ananas, but in no great quantity.

• Before we conclude this article, it will not be improper to add something of the celebrated herb of Paraguay, which is used in Peru, as tea is in China and Europe. The herb of Paraguay strictly is the leaf of a tree or shrub, which at first was only found in the mountains of Maracaya, 600 miles off from any christian settlements. When these were first formed, some plants or sets were brought from Maracaya, and put into fresh ground cleared for tillage. Though these come very well, yet the leaves of the wild original shrubs are in most request. The Indians bring yearly a certain quantity of this herb to the Spanish settlements, where they exchange it for such commodities and provisions as they want. This traffic has given birth to numberless calumnies.

With respect to animals, the following description of two extraordinary quadrupeds will, we hope, prove entertaining to our readers.

• There is a singular animal in the country of the Moxos, and known there by the name of Orocomo. Its hair is red,
and

and the nose ends in a point. When this animal, which in size is as big as a large dog, and lives in the woods, sees an Indian armed, he runs away; but if he find him unarmed, he attacks and throws him on the ground, without any further harm, if the Indian takes care to feign himself dead. After tumbling him about for awhile, and as it were to examine whether he is really dead, the Orocomo is satisfied with covering the Indian with leaves and boughs, and goes off into the thickest of the forest. The Indian, who knows the animal, rises as soon as the other has disappeared, and seeks his safety by a speedy flight, or climbing up a tree; where he can observe at leisure all that passes. The Orocomo is not long before he returns accompanied with a tyger, which he seems to have invited to part of his prey; but meeting with this disappointment, he sets up a most hideous howl, and looking sorrowful at his companion, seems to express his concern for giving him the trouble of an unnecessary journey.

‘ There are also different kinds of bears in these forests; and one peculiar to Paraguay. The pismire-bear (for this is the name he goes by) has, instead of a mouth, a round hole that is always open. This country produces an infinite number of pismires. The bear claps his muzzle to the pismire-nest, and thrusts in his pointed tongue very deep; he waits till it is covered with pismires, and draws his tongue quickly in, to swallow a swarm of these diminutive animals. The same sport is renewed often, till he has enough of this favourite food.

‘ Tho’ the pismire-bear is without teeth, he is very well provided with other terrible weapons. If he cannot attack his enemy like the lion or tyger, he hugs him, and squeezes him strongly between his paws; he tears, and pulls him soon to pieces. These bears frequently engage the tygers. As the tyger makes as good use of his teeth as the bear does of his claws, the engagement generally ends in the death of both the combatants. But all these fierce creatures seldom attack a man, unless they are first attacked; and the Indians pass whole days in the forests without the least apprehension.’

To conclude, we are of opinion, that this little production of the learned Muratori reflects more honour on the missionaries than all their own numerous writings, which have been supposed to favour of that partiality which all communities naturally entertain for themselves. Certain we are, that it cannot fail of proving agreeable to most readers, from the sentiments of piety and benevolence, the judicious reflections, and entertaining incidents, that occur in almost every page. We must add,

add, in justice to the English translator, that, excepting a few errors in the natural history, and some foreign words and idioms which he has adopted, we have not lately seen a more just or spirited version.

ART. X. *A Description of the Royal Palace and Monastery of St. Laurence, called the Escorial; and of the Chapel Royal of the Pantheon. Translated from the Spanish of Frey Francisco de los Santos, Chaplain to his Majesty Philip the Fourth. Illustrated with Copper-plates. By George Thompson, of York, Esq; 4to. Price 1l. 10s. Hooper.*

Whatever motives the Spanish author, Frey Francisco de los Santos, might have had for swelling out the description of one edifice to the size of a large volume, the English reader will probably think it unreasonable, that a large quarto should be filled up with the translation of this circumstantial account. He will have reason, indeed, to be pleased with the paper, which is fair, large, and substantial; and still more with the printing, which is executed with equal accuracy and elegance. The prints too, which, to the number of one dozen, are neatly engraved, will help to amuse and relieve his fancy, bewildered in a labyrinth or rather desert of dry description, encumbered with a catalogue of pictures, and technical terms of architecture, which the memory can neither digest nor retain: but, in spite of all these helps, he will be apt to complain that the work is tedious and uninteresting.

It is dedicated to the marquis of Rockingham, and introduced by a preface, in which the translator gives us to understand, that he was requested to favour the public with an account in English of a structure, which has not perhaps its equal on the surface of the globe, either for magnitude, beauty, or magnificence. Certain it is, the beauties of architecture, painting, and sculpture, are here blended with an astonishing profusion: a profusion that even cheapens and depreciates the materials that compose it; for jewels derive their estimation from their rarity; and how can that eye distinguish and enjoy the beauties of symmetry and proportion, which is attracted, dazzled, and perplexed with a profusion of extraneous ornaments?

This work is divided into books and chapters, and begins with an introduction, containing a brief history of Charles V. emperor and king of Spain, who renounced all the pomp of worldly grandeur, and, resigning his thrones to his brother and his

his son, retired to the monastery of St. Jerome the Just, where he died as a private penitent. In Spain he was succeeded by his son Philip II. who had been married to Mary of England, and proved the inveterate enemy of queen Elizabeth. It was this prince who built the palace and monastery of the Escorial, in consequence of a vow which he made on the eve of the battle of St. Quintin, fought against the French. This victory being obtained on the festival of St. Laurence, the Spanish martyr, Philip dedicated the Escorial to this patron, and gave directions that it should be built in form of a gridiron, alluding to the fate of St. Laurence, who was broiled to death.

In the first chapter, the author describes the situation of this celebrated structure, which stands nine leagues west of Madrid, on the declivity of a mountain, in a southern exposure, near the small village of Escorial, so denominated from the scoria of iron-ore found in the neighbourhood. The situation is equally delightful and salubrious, the country around abounding with water, stone, and timber. The principal architect was John Baptist de Toledo, assisted by Antonio Villacastro, an Hieronymite friar, and Juan de Herrera, a disciple of John de Toledo. The Escorial is a mighty quadrangle, its front from east to west extending five hundred and eighty feet; and its breadth from north to south stretching four hundred and twenty-five, the whole circuit being two thousand and ten. It is built of white stone, variegated with blue veins, that admit of a fine polish. In the year 1671, great part of this superb edifice was consumed by fire; and afterwards rebuilt by Charles II. with superior magnificence.

We cannot pretend to give a detail of the particulars which constitute this great work; the different façades, portals, towers, cupolas, porticos, gates, colonnades, stair-cases, halls, refectories, and altars, belonging to this palace, monastery, church, and pantheon. Much less can we be supposed to particularize all the inscriptions, statues, pictures, carvings, precious stones, lustres, cups, chalices, censers, vestments; and other ornaments, which add to the magnificence of this composition. We shall only observe, in general, that this astonishing structure contains fifteen cloisters, with arcades; six hundred and eighty sky-lights, or lanthorns; eleven courts, ten turrets or steeples, besides the dome in the center, all crowned with globes of brass gilt, vanes, and crosses; twelve thousand doors and windows, fourteen porches, eighty-six fountains, above fourscore stair-cases, eight galleries, three chapter-rooms, three libraries, twelve halls, six dormitories, seven oratories or chapels, besides the great church of St. Laurence; nine refectories, five infirmaries, one elaboratory,

ratory, two hospiderias, nine kitchens, fifty-one large statues, and fifty of a smaller size; one thousand six hundred and twenty-two capital pieces of painting, besides innumerable landscapes and small pieces; thirty-four thousand books, forty-two balustrades of brass and bronze, forty-eight altars, two hundred and fifty candlesticks, one hundred crucifixes, besides twelve of a larger size in jasper; sixteen large silver lamps, and fourteen stately stands for tapers, eight organs, fifty-nine bells, besides the chimes of thirty-two; five hundred and fifteen shrines, two hundred and sixteen books of music, five vessels of gold, and one hundred and twenty-two of silver, for the service of the altars, besides an infinite number of reliques, robes, and ornaments. Thirty-eight years were employed in building, adorning, and finishing this surprising fabrick; to which Philip IV. added the magnificent chapel of the pantheon, or burial-place of the Spanish kings, by far the most superb mausoleum in Europe. The whole expence of the Escorial, including the gardens, parks, farms, paintings, and other ornaments, amounted to six millions two hundred thousand ducats: an immense sum, not drawn (as is commonly imagined) from Mexico and Peru, but chiefly furnished from the royal silver mines of Guadalcanal in the province of Estremadura, at that time farmed by the two famous Fouggers, or Fuggers, merchants, of Augsbourg in Germany, counted the richest subjects in Europe*. But what the Spaniards value above all the wealth in the universe, is the great number of reliques deposited in the church of the Escorial: they are preserved in vases of gold and silver, enriched with gems, inclosed in cases of fine chrystal, or brass gilt, disposed in rows rising above each other within the different reliquaries, and exhibiting a very dazzling prospect. Among these precious objects of superstition, they shew a consecrated host, three hundred years old, stained with three bloody spots, which appeared upon it, when trampled upon by heretics at Gorcum in Holland; a hair of our Saviour's head or beard, several pieces of his cross, eleven thorns of the crown that was placed on his temples; one of the vases presented to him by the wise men of the East, containing the identical myrrh which was offered on that occasion; part of one of the nails which fastened him to the cross;

* Of one of these brothers it is reported, that he entertained the emperor Charles V. at his house at Augsbourg, and on that occasion burned fires of cinnamon. When his Imperial majesty observed that the fuel was very costly, Fugger replied, that he would immediately make it more so; and threw into the fire the Emperor's obligation for a million of ducats which he had borrowed of this merchant, thereby cancelling the debt.

a piece of the sponge, dipped in vinegar, which was held to his mouth; part of his garments and linnen stained with his blood; fragments of the pillar to which he was tied when scourged, and of the manger in which he was laid when new born: part of the Virgin's apparel, the piece of linnen with which she wiped her eyes at the foot of the cross, and one of her hairs: the whole body of one of the Innocents, which hath continued fresh and sound above seventeen hundred years; another not quite intire; the bodies of St. Mauritius, St. Theodore the Martyr, Constantius the Martyr, St. Mercurius, St. William duke of Aquitaine, St. Marinus, St. Philip, son of St. Felicitas, St. Honoratus, and St. Beatrix. All these lie in magnificent shrines of silver or brass gilt, adorned with chrystals, gems, and enamelled with gold.

• The most remarkable reliques, next to the intire bodies, are the heads, being the principal parts of them; and of these, this sacred museum can boast an uncommon collection: the number of those, which are entire, being no less than three hundred; and among them, within another of silver, is one with a diadem, bearing this inscription: *Caput Sancti Laurentii*. But, notwithstanding the external proofs of antiquity, and the inscription, the royal founder imagined it to have belonged to one of the Thebian martyrs of that name, or that it was attributed to the relique to enhance its value. These doubts naturally arose from that prince's sollicitude and precaution in the search after the reliques of his sacred protector. The next is of unquestionable authenticity, that of the brave monarch, St. Hemenegildo, put to death as a martyr by his earthly father; but on whom his father in heaven conferred a crown that fadeth not away. It is preserved in a casket, which the most serene infanta donna Isabel Eugenia Clara presented to her illustrious father Philip II. and proper for such an honorable use. Another bears the title of St. Dionysius, the areopagite, a disciple of St. Paul. The founder indeed was not satisfied of its being authentic; but, however that be, it is, beyond all doubt, the head of one of the primitive saints.

• Here is also the head of the holy pope St. Blasius, a martyr; another of one of the Innocents, those early flowers of the church; and the head of St. Julian, who is said to have been one of the seventy-two disciples; together with those of St. Felix, and St. Adocus, who offered to suffer martyrdom with the former; but his real name being unknown, the above was substituted for it. Here are likewise the beautiful heads of St. Theodoric, St. Dorothy, virgin and martyr, together with that

of St. Theophilus, the martyr and illustrious consort of that virgin, by means of a miraculous present she made him.

‘ I shall conclude this detail of the heads with that to which, indeed, the first place is due, I mean the head of St. Jerom, that eminent luminary of the church. This invaluable relique had, from time immemorial, been the boast of the convent of the white Augustine nuns of St. Mary Magdalene, in the city of Cullen, where it was held in the highest reverence. But, at the request of that pious monarch Philip II. it was removed from that convent, with two authoritative certificates of its identity, to enrich this wonderful structure, which, by his munificent piety, had been conferred on the order, which glories in having St. Jerom for its founder. It is placed within a small temple, whose beauty and lustre cannot be too much admired.

‘ All the others are partly natural, and partly artificial heads, some of men, others of women, with angelic faces, deposited in splendid reliquaries : those of the men are in the altar of St. Jerom, and those of the virgins, in that of our Lady. Among the latter is a whole jaw, with several teeth, of St. Agnes, virgin and martyr, and other parts of the heads of some of the eleven thousand virgins ; with above sixty skulls of dauntless martyrs, besides a hundred other sacred remains, which excite reverence in all who are not lost to religion and true heroic virtue.

‘ Besides these, the number of arms, or the principal bones of saints, is so great as to stagger belief : for it appears from an exact account taken of them, that they exceed six hundred. Of these reliques, that which claims our first notice, is part of one of the arms of St. Laurence, the patron of this wonderful structure, containing the fibres from the elbow to the shoulder. It is incased in an arm of silver, the ancient fashion of which is an indubitable testimony of its being genuine. This respectable piece was brought from Savoy, whither it had been sent by pope Gregory the great.

‘ There is another of that most illustrious patron of Spain, St. James, the apostle, which, with a sword in the hand of it, has often struck the Moors with a supernatural terror : another, of the apostle St. Bartholomew ; another, of St. Mary Magdalene ; and another, of one of the Innocents, entire with the hand ; the favors of heaven being never wanting to those who have hearts to supplicate for them, and such pure hands to receive them.

‘ Here likewise is seen the arm of that celebrated Spanish martyr St. Vincent, born at Huesca ; and one of that excellent
vir-

virgin Agueda, who, with such singular fortitude, suffered martyrdom; this also is entire with the skin and the hand, and is preserved in an arm of silver. Another, of the seraphic father St. Ambrose, the force of which arm laid at his feet that pious and martial emperor Theodosius, who was also a native of Spain: That of St. Barbara; another, of St. Sixtus, a worthy associate of the devout and intrepid St. Laurence; and another, of St. Ivo. Besides these, there are an infinite number which we cannot particularize; but we must not omit to mention, that many of those, which, the multitude of them renders proper to pass over in silence, belonged to the intrepid warriors, who fought under the banners of St. Maurice and St. Ursula.

‘ Here is also a hand of pope Sixtus, very probably that with which he delivered to St. Laurence the treasures of the church, given to him by the two Philips, father and son; and here, as it were, it repeats that glorious act of judicious munificence. Near it is a finger of that immaculate glory of the Spanish nation, St. Laurence, and another of that venerable matron St. Anne; both placed in shrines of prodigious value.

‘ A long catalogue might be drawn of bones, remains of the breast, neck, ribs, and other parts, which this sacred anatomy-chamber displays, set and kept in rich vases, and some with particular indulgences; particularly St. Alban’s rib, which is most splendidly incased, and was the gift of pope Clement to Philip II. together with those sent by the duke of Mantua, and which, on the feast of St. John the Baptist, were deposited here with remarkable exultation and solemnity.

‘ I cannot, however, take my leave of these remains without mentioning particularly a relique, which was once a part of our Spanish martyr, the patron of this amazing edifice. It is one half of the thigh-bone, and the following miraculous circumstance is related of it: pope Gregory XIII. judging, that it would be a proper gift to this most splendid chapel, dedicated to that saint, and, at the same time, too valuable to be wholly parted with, ordered it to be sawn asunder, with a saw made on purpose; but, after three several trials, the last made in the presence of the pope himself, not the least notch, or impression, was discernible in it; yet afterwards, without any force, or instrument, it fell of itself into two equal pieces, and even broke in the most solid part: at which the illustrious company unanimously cried out, “ The saint is desirous of returning to Spain.” This is confirmed by the infallible testimony of his holiness himself. Her majesty, Mary Anne of Austria, also presented the monastery with a relique of the same saint, in a rich casket of enamelled gold.

‘ Here is also a thigh of the same martyr, with the skin greatly scorched, and the marks of the lacerations, made in the flesh by the prongs used in turning this inflexible champion on the gridiron, during his torture. The reliquary is proportional to its precious contents, being a kind of castle, with two colonnades of curious jasper, and the greatest part of silver gilt, enriched with gems, and some decorations of enamelled gold. This was the first relique of the triumphant St. Laurence, presented to the royal founder of this astonishing structure, and is not only the largest, but also the most valuable. In another reliquary of the same form, and equally valuable, are two bones of St. Orencio, and St. Paciencia, the parents of our illustrious saint.

‘ Another relique, the possession of which alone must to all appear a transcendent happiness, is a thigh-bone of the apostle St. Paul; the body of that prince of the apostles being at Rome, the queen of cities.

‘ Here is also a thigh-bone of the bishop St. Martin, with many others, which I shall omit, and only mention the knee of the glorious martyr St. Sebastian, which is entire, with part of the skin; and, being one of the most venerable pieces in this treasury, is kept in a superb chrystal vase, enriched with ornaments of gold. With regard to the others of this kind, let it be sufficient to say, that they exceed five hundred, and that many of them belonged to the before mentioned heroic squadrons, and other martyrs, whose zeal was not to be daunted by torments, or death.

‘ The number of bones, below the knee, is still greater, being above six hundred; but I shall mention only the most remarkable. Those of Justo and Pastor, the holy martyrs of Alcalá, which were selected by the same king Philip, when the greatest part of their bodies was translated to their native country. Another bone of the same part, belonging to St. Vincent Ferrer, a native of Valencia; another of one of the holy Innocents, together with the foot covered with its skin; another of that magnanimous virgin and martyr, Leocadia, who perished in a dungeon at Toledo; another of the confessor St. Diego de Alcalá, with two bones of the same part, from whence continually distils an oleaginous liquor; another of pope Silvester, deservedly held in great veneration.

‘ To conclude this particular part of the reliques, I shall mention two feet, which are worthy to tread on the stars. One belonged to St. Philip, the apostle; it has on it part of the skin, and shews him to have been a man of a robust make: the
other

other belonged to the invincible St. Laurence, the toes of which are entire, but contracted, and under them is a small coal, which, to devout eyes, surpasses the radiancy of the finest carbuncle. The reliquaries, which contain them, are of the same figure, and deposited in a tabernacle, adorned with columns and friezes of most beautiful workmanship.

‘ Besides these, there are above twelve hundred other bones, from the length of six inches and upwards, and still more of smaller dimensions; but the smallest are without number. Therefore, to avoid prolixity, I shall only observe, that there is hardly a saint of which there is not a large relique in this church, except two, St. Joseph, and St. John, the evangelist. Here are even some remains of the prophets, who lived before the christian æra, and several large bones of apostles. The remains of St. Andrew alone fill a whole reliquary; besides which there are some reliques, of the two evangelists, St. Mark, and St. Luke.’

Besides these anatomical cases of Romish superstition and imposture, there is a great number of reliques distributed in many parts of the edifice, to secure it from storms and thunder, and fire. One would imagine that the veneration of the people for these rotten bones would have somewhat abated, when they saw that they could not preserve the building from the ravages of that terrible conflagration which we have mentioned above.

In one apartment of the principal cloister is another intire body of one of the Innocents, slain at Bethlehem; together with a bar of the gridiron on which St. Laurence suffered martyrdom; one of the water-pots used at the marriage of Cana; several bits of the cross; a piece of St. Agueda’s veil, which once quenched a stream of fire issuing from mount Ætna; and many other pieces of sacred linnen, veils, and bones of martyrs.

The Spanish author, like a true son of the catholic church, seems to think, that the magnificence of the founder failed in the small number of gold and silver utensils provided for the service of the altar; but the English reader will be perhaps of a different opinion, when he peruses the following list.

‘ A gold chalice, enamelled and finely wrought; this is used only by the prior, and on the chief festivals: a tabernacle, which he carries in his hands on Corpus Christi day, and other solemn processions. Two corporal-caskets, different in form, but both extremely rich, and remarkable for the number of fine emeralds. A breast-plate of gold, which the prior wears on solemn days, enriched with diamonds, emeralds, rubies, and

pearls of immense value : one of the pearls being as large as a pigeon's egg, and cost forty thousand ducats, but is thought to be worth fifty thousand. These are the only gold utensils in the church.

‘ With regard to those of silver, their number is sufficient, though not superfluous. The chalices amount to eighty, which are all of elegant workmanship, and of a proper size. They likewise increase every year, the successors of the founder giving to this chapel the three chalices, in which they offer, on the feast of the Epiphany, gold, frankincense, and myrrh.

‘ Here are also forty plain silver candlesticks ; but are used only three days in a year, viz. on the processions of Corpus Christi, Holy Thursday, and Good Friday, when they are carried by forty children of the seminaries. Besides these, there are four of silver gilt, appropriated to the festivals, in which the prior and vicar officiate ; four of ebony, two embellished with gilt brass, and the others with silver, for the anniversary of the kings and queens.

‘ Six silver lamps are suspended in the naves of the church, besides that before the great altar, which is very much admired for its fashion and workmanship.

‘ For the service of the forty altars, there are two sets of branches and crosses, one of silver, and the other of gilt brass. The high altar, and the two in the reliquaries, have indeed, besides three large gilt crucifixes of exquisite workmanship, and six candlesticks of equal magnitude, likewise four of silver gilt, and finely wrought, which are placed on the two reliquary altars on solemn days.

‘ The holy tables, near the altar, have four large silver cisterns, several ewers, pails, and stands, of the same metal, belonging to them. The cisterns and pails are adorned with enamelled figures of insects, very naturally represented ; these are appropriated to the anniversaries of kings. They have also ebony candlesticks and crosses, decorated with brass, enamelled with gold, and even the pails and stands are of the same.

‘ The assortment for the anniversary of queens consists of a like number ; but the ebony is decorated with silver.’

The description of the Escorial is followed by that of the Pantheon, which we will not attempt to particularize ; though the reader will be pleased to see the following inscription on a plain of black Italian marble, and appearing in large golden letters ; an epitaph composed by the most eminent scholars in Spain, commanded by the king to lay their heads together for
this

this purpose ; though, for our parts, it is more remarkable for obscurity and conceit than for classical elegance and simplicity.

D. O. M.

LOCUS SACER MORTALITATIS EXUVIIS,
CATHOLICORUM REGUM

A RESTAURATORE VITÆ, CUIUS ARÆ MAX.
AUSTRIACA AD HUC PIETATE SUBIACENT,

OPTATAM DIEM EXPECTANTIUM,

QUAM POSTUMAM SEDEM SIBI, ET SUIS
CAROLUS CÆSARUM MAX. IN VOTIS HABUIT
PHILIPPUS II. REGUM PRUDENTISS. ELEGIT.

PHILIPPUS III. VERE PIUS INCOAVIT.

PHILIPPUS IIII.

CLEMENTIA, CONSTANTIA, RELIGIONE MAGNUS
AUXIT, ORNAVIT, ABSOLVIT,
ANNO DOM. M. DC. LIV.'

The work is concluded with a catalogue of all the statues and paintings, with an account of the artists by whom they were executed. Among these we find the celebrated names of Raphael, Michael Angelo, Titian, Tintoretto, Luca Giordano, Guido, Giorgione, Bassano, Rubens, Vandyke, Andrea Sarto, Paul Veronese, Leonardo da Vinci, and other great masters.

The style of the Spanish author is pompous and inflated ; that of the translator elegant enough ; though we apprehend he has frequently mistaken the meaning of the original. In page 18, in describing the principal front of the building, the translator says it is seven hundred and forty feet in length, and six hundred in height to the cornice ; whereas the height was no more than sixty (*sesenta* :) indeed, we imagine this must have been an oversight in the printer ; for we cannot think any man could be so ignorant of proportion as to have any idea of a house six hundred feet high.—At the bottom of the same page, we find the following sentence. “ Over this row of Doric pillars is another of the Ionic order, equally bold and elegant, of the same dimensions with the former, and appear like them, to be half within the wall, the other half projecting ; but, in the last row, the four middle pillars only join to the façade, the tympan, battlements, and globes, which answer to the pillars, with all the precision of the exquisite art.”—The original runs thus : ‘ Sobre este primer orden Dorico, se levanta con ayrosissimo aliento otro orden Ionico ; las columnas sobre sus pedestales, tienen el mismo relieve, que las de abaxo, fingiendo que se embebe la media en el muro, y la otra media sale afuera ; no ay mas en este orden, que las quatro columnas de en medio, y encima se re-
mata

mata con frontispicio, y tempano, acroteras, y bolas, que responden alas columnas, con el estudio y conformidad que pide el arte.' The real meaning we take to be, 'Over this first Doric order is raised another Ionic order, of the most elegant taste. The columns on their pedestals have the same relief as those below, seemingly half shrunk into the wall, and half projecting from it. In this order there are only four pillars thus half relieved, and finished at top with frontispiece, tympanum, pediment, and globes, answerable to the columns, with that studied conformity which the art requires.' The Ionic pillars were not of the same dimensions with the Doric; nor were there more than four in all. —In page 20, the translator says, 'On each side is a square pilaster, reaching to the cornice, where they both terminate in battlements, each crowned with a large globe; but the true form within two façades, extending along the whole building, the area between them being filled with a large window, its tympan, pinnacles, and other ornaments.' This paragraph is beyond our comprehension; though, in our opinion, the real meaning of the original is obvious enough, as expressed in these words: 'Levantanse dos pilastras cuadradas a los lados, que llegan ala cornija; y las dos estremas rematan con sa acrotera, y bola grande encima; mas las dos de adentro, suben haziendo sobre todo el edificio otros dos frontispicios, cuyo medio ocupa una ventana, y encima su tempano y acroteras con las mismos remates.' 'Two squared pilasters, rising at the sides, reach to the cornice; and the two external are finished with each a pinnacle, and large ball at top: but the two within these, rise above the whole body of the building, and form other two frontispieces, the middle space of which is occupied by a window, having above its tympanum and pinnacles, with the same finishing.' In the same page we read, 'The opposite side, which faces the east; is of the same length, one hundred and forty feet; whereas, in fact, it is seven hundred and forty feet, (setecientos y quarenta pies.) In the very next he says, 'from the tower facing the south and west, to that which faces the north and east, (the windows) are adorned with an hundred and twenty-one bars, nine feet high, and five and a half broad.' But the meaning of the original is, 'the windows are adorned with intire grates nine feet high, &c. and amount in all (*i. e.* the windows) to one hundred and twenty-one.' A few lines above, we are told, that the 'fillet, which, at the height of thirty feet, surrounds the whole quadrangle, is indeed the crown of this august structure.' How can the fillet be supposed the crown of a structure, which it only girdles about half way up? The Spanish author says no such thing: his words are these; 'El lienço de mediodia parece el mas hermoso de todos, aunque no tiene pilastras, ni fajas, excepta

cepta la que corre en contorno de todo el quadro a los treinta, pies, y la corona de todo el edificio.' 'The south front is the most beautiful of any, though it has neither pilasters nor fillets, except that (fillet) which surrounds the whole quadrangle at the height of thirty feet, and the crown (or the coping) of the whole edifice.'

From these observations, made in comparing a few pages of the translation with the original, it is to be apprehended, that there are many other inaccuracies throughout the whole work which now lies before us; nor can it be expected, that a man who is not himself acquainted with architecture should translate, without errors, a book replete with scientific terms, used in the local description of an edifice.

FOREIGN ARTICLES.

ART. XI. *Vues Politiques sur le Commerce.* Amsterdam.

THE author of this little piece has shewn a great fund of knowledge, of genius, and of public spirit in these outlines of a more extensive design, which he now publishes as a trial how his larger work will probably be relished. As the arts, agriculture, and commerce, are the sources of the wealth and felicity of the subjects, as well as of the grandeur and power of the sovereign in every state, he has endeavoured to explain the first principle that actuates these different branches of industry, and diffuses the proper life and spirit through each distinct department. Nor is he less accurate in setting forth the causes which obstruct the progress of agriculture, the arts, and commerce, and frequently produce their decline, even while the industry of the people is exerted to the utmost. He observes that France, situated in a temperate climate, blessed with the utmost fertility of soil, abundance of inhabitants equally inventive, ingenious, and persevering, washed by the ocean, watered by fine rivers, and rendered commodious by safe and large harbours, is above all other countries calculated for an extensive commerce, the culture of the arts, and particularly of husbandry. He even imagines that the government, laws, and customs of that country, are particularly adapted to promote its wealth, power, and felicity: but here we differ entirely from the sentiments of this excellent writer. The vanity of the people in general may be useful to domestic industry, and, in some measure, to foreign trade; but it is absurd, even in idea, to suppose that a despotic government can prove kindly, or in the least promote the arts.

Our

Our author proposes several alterations in the civil government of France, which look extremely well on paper, but will never be reduced to practice. The scheme of public granaries, the idea of a *farmer-company*, and the means proposed for raising funds sufficient to answer the expences of our author's projects, would interfere too much with the interest of individuals ever to be received. In arbitrary governments, whatever in any degree affects the revenue, however useful to the state, will be rejected; and we are of opinion our author's notions could not be executed without considerable diminution of the revenue for some years, though in time his plan might tend greatly to encrease the opulence of the kingdom in general. But we will suspend our judgment until we see the whole scheme completely drawn out, as a mere sketch of outlines cannot so strongly convey the meaning of the author as a finished piece.

ART. XII. *Lettres Parisiennes.* Paris.

THIS is a moral and philosophical romance on the desire and means of attaining happiness. The author introduces a young man of strong natural talents, but unimproved by experience and knowledge of mankind, pushing on strenuously in search of felicity, but every moment retarded in his course by some unforeseen accident, and unlucky disappointment. He surrenders himself to all his passions, imagining that in gratifying them he accomplishes his design. Love, ambition, gallantry, diversions, the pursuit of wealth and of knowledge, all engage him in their turns. Each of these objects appears for a time the *chief good*, but soon prove mere illusions and deceitful dreams, which encreased his misery, in proportion as they raised his expectations. After endless search and fruitless labour, the young philosopher concludes, that absolute happiness cannot be attained in this life; and that the utmost felicity human nature is capable of receiving, consists in a perfect calm of the senses, tranquillity of the heart, stillness of the passions, and the sweets of innocence. What chiefly recommends this little work, is the engaging manner in which the author has treated the deepest philosophical speculations, without any of the formality and pedantry of didactic systems.

ART. XIII. LITERARY INTELLIGENCE.

IT is with pleasure we hear that proposals have been lately published at Pisa, for printing a Complete History of that celebrated Republick, written by Flaminio del Bargo, a senator and

and lawyer of great reputation. As nothing of this kind that we know of has hitherto appeared, except in that vast and valuable collection of the Italian writers, compiled by the learned Muratori, we doubt not but these proposals will be favourably received. For whether we consider the rapid progress of the commonwealth to grandeur, its extensive commerce, its powerful marine, its dangerous and important wars by sea and land, its connection with the affairs of the empire, the kingdom of Naples, and all the other states of Italy; or, lastly, its famous university, and reputation for literature, a complete history of Pisa will prove equally entertaining to the learned and the more indolent reader.

Monthly CATALOGUE.

Art. 14. *A Dissertation on the Use of Sea Water in the Diseases of the Glands. Particularly the Scurvy, Jaundice, King's Evil, Leprosy, and the Glandular Consumption. Translated from the Latin of Richard Ruffel, M. D. To which is added a Translation of Dr. Speed's Commentary on Sea Water: as also an Account of the Nature, Properties, and Uses, of all the remarkable Mineral Waters in Great Britain. By an eminent Physician. The Fourth Edition.* 8vo. Price 6d. Owen.

A Greeable to that line of the Greek tragedian, *Θαλασσα κλυζε πάντα τ' ἀνθρώπων κακὰ*, the learned Dr. Ruffel published the virtues of sea water, as much more extensive than farther experience has confirmed. In every kind of obstruction it is recommended as a specific, and undoubtedly its effects in all incipient disorders of the glands, are very considerable; but to these and scrophulous tumors, or cutaneous eruptions, it ought probably to be confined. The merit of this work sufficiently appears from the number of editions it hath passed; our criticism therefore so late, would be as unseasonable as the compliments sent by the Trojans to Tiberius, a twelvemonth after his mother's decease. We shall only mention that this translation seems to be just to the original, and that the volume is eked out and improved by a translation of Dr. Speed's judicious Commentary on Sea Water, which has not, that we know of, before appeared in the English language.

Art. 15. *The Life and Opinions of Tristram Shandy, Gentleman.* Vol. III. 12mo. Pr. 2s. 6d. Scott.

Tristram Shandy is at length born; but so unequal to the hopes conceived of him in the womb, that we apprehend the public

public will cry out upon him as an abortion, or perhaps a spurious brat, palmed upon the fond parent for his own legitimate offspring. To speak without a figure, we never perused a more stupid, unmeaning, and senseless performance than the third volume of *Tristram Shandy*, which the author would impudently pass for the supplement to a production, as celebrated for its wit as this certainly will be for its dulness.

Art. 16. *Christian and Critical Remarks on a Droll, or Interlude, called the Minor. Now acting by a Company of Stage-Players in the Hay-market; and said to be acted by Authority. In which the Blasphemy, Falshood, and Scurrility of that Piece is properly considered, answered, and exposed. By a Minister of the Church of Christ.* 8vo. Pr. 1s. Keith.

Here a pretended disciple of the great prophet of the tabernacle encounters the archness and comic satire of the humorous author of the *Minor*, with arguments deduced from scripture and the fathers.

Art. 17. *A Letter of Expostulation from the Manager of the Theatre in Tottenham-Court, to the Manager of the Theatre in the Hay-Market. Relative to a new Comedy called the Minor.* fol. Pr. 1s. Stevens.

However indifferent the poetry of this familiar epistle may appear, it cannot be denied that it contains some character and humour.

Art. 18. *An Essay upon the Virtues of Balm of Gilead. With a Copper-Plate of the Balsam Tree, guarded by a Janissary. As it now grows in the Garden of Mecha, subject to the Prince of Arabia Felix in Asia. To which is added, an Account of the Essence of that noble Medicine, and proper Directions for taking it, &c.* 8vo. Pr. 6d. Kearsly.

This month teems with medical discoveries, and physic seems to be in a fair way of gaining the summit of perfection. We have here a whole pamphlet wrote on purpose to assure us, that the opo-balsam retailed by our apothecaries is scandalously adulterated; but that an ingenious gentleman of the publisher's acquaintance, has discovered a method of extracting the genuine *etherial particles* of that noble medicine, the *Balm of Gilead*, whose balsamic virtues, the most eminent physicians of every age have acknowledged to exceed all other things yet known in physic, for coughs, hoarseness, and tightness across the breast. Unluckily, however, the author of the pamphlet prefixed to this advertisement, of nature's

ture's grand restorative, observes, that it is a great question whether one grain of the genuine opo-balsam be contained in that sophisticated mass, imported and sold under this name; whence we imagine it will be difficult for the profound chemist, his friend, to extract the *etherial particles* of a medicine, not a particle of which is contained in the subject of his elaborate processes.

Art. 19. *A Dissertation on a new Method of reducing all Sorts of Distortions of the Human Body; and of making strait, crooked Limbs, from the Infant State to that of Maturity. Effected without Pain, Confinements, Bandages, or the Use of any Instruments. With Proposals for Courses of Lectures thereon, &c. &c. By Thomas Meadows, of London, and of his Majesty's R. N. Surgeon and Professor of Mid-wifery.* 8vo. Pr. 1s.

We do not recollect ever to have seen so solemn a puff as this learned performance of Mr. Thomas Meadows, of London, and of his majesty's royal navy, surgeon, and professor of mid-wifery, except a very eloquent address to the ladies of Great Britain, and some astonishing instances of deformities reduced by the incomparable Mr. Meadows. The whole of the pamphlet is contained in the title page. We should, however, be inexcusable if we neglected transcribing the following public-spirited invitation. 'Physicians, matrons, and young ladies, whether deformed or not, may be free at any time to see the *progressive advantages* of some of my patients, and a cure.' In this advertisement Mr. Meadows archly classes the physicians and matrons together, intimating thereby that both are equally old women and gossips.

Art. 20. *Canadia. Ode. Epigram. 4to. Pr. 1s. Clarke.*

From distorted bones the transition is natural to broken bones, described by this bard with all the enthusiasm of a genuine *Vates*. The following panegyric on the British statesmen and generals, will be a sufficient specimen of the powers of our inflated poet.

' Quid nunc Hovardos, Quid memorem Dracos?
Greenvillum, et alto stemmate Verium?

Olim duello pertimendos,
Et decora anterioris ævi?

' Jam vivit Haucus, vivit et Holmius,
Boscaunus, et Saundesius inclyti.

Osborne, Barrington, fortes,
Tuq; vale, memorande Amhersti!

' Quid

‘ Quid jam Durellos, Quid Brodericios
Dicamus acres ? Euge ! Britannicis
Granbæe, Walgraviq; Terris
Conspicua emicuiſtis Aſtra.

‘ Pelhame, Pitti, Vos quoq; Regii
In Pace, Bello, Confiliarii,
Gaudete ; Communi Saluti
Non temerè invigilaſtis unà.’

Art. 21. *Animadverſions on the Increate of Fevers, and other Diſeaſes : With ſafe and eaſy Remedies offered for the Prevention and Cure thereof. Alſo the Author's Reaſons for publiſhing the ſame ; with an account of their Virtue, Manner of Preparation, and Uſe. By R. White, a Lover of Chemiſtry. 8vo. Price 6d. Williams.*

We have here another pamphlet, wrote with a view to uſher in a noſtrum, called ‘ The univerſal chymical tincture, or antidote againſt diſeaſes,’ probably of a piece with the ethereal balfam above-mentioned.

Art. 22. *Fables tranſlated from Æſop, and other Authors. To which are ſubjoined, a Moral in Verſe, and an Application in Proſe, adapted to each Fable. Embelliſhed with Cuts from the beſt Deſigns. 12mo. Pr. 3s. Briſtow.*

A performance judiciously compiled, and well-adapted to the amuſement and inſtruction of children.

Art. 23. *The World Loſt and Regained by Love. An allegorical Tale. To which is added, Iphis and Amaranta, or, Cupid Revenged. 12mo. Pr. 2s. 6d. Burd.*

There is in this little piece, which we ſuſpect to be of foreign growth, a conſiderable ſhare of fancy and genius. The ſatire is poignant, but delicate ; the deſcriptions warm, but chaſte ; except in one place or two, where the pencil glows, and the colouring is perhaps too ſtrong, to admit of that decency ſacredly to be preſerved in every work intended for the amuſement of the young and tender mind. In this ſpecies of writing the French excel all other nations ; their's is the art of trifling agreeably, of deſcribing the raptures of love, without feeling its influence. We ſee here a whole volume wrote with a view to compliment the celebrated miſtreſs of Lewis in three lines. Venus weeps that her altars are deſerted, and the power of love baniſhed from the earth. Cupid, to conſole his mother, engages to revive its influence : he applies to Leander, the moſt
constant

constant of Love's votaries; acquaints him with his mother's affliction, makes him the instrument for executing the scheme he had projected, and inspires his heart with a passion for the antiquated Melissa, already passed the season of love by five lustre-
 trums. As the union of two young hearts had nothing in it surprising, it was Cupid's intention to re-establish the power of the Cyprian goddess by a miracle. He inspired with a mutual passion the youthful, the blooming, the vigorous Leander, and the superannuated Melissa, in the icy winter of her age. Fame propagates the story, with a thousand additional circumstances. Love resumes his power on earth, and spreads such felicity among mortals, as excites jealousy in the breast of Jove. The thunderer discards Ganymede, he relinquishes the unnatural passion, and his love for the once-adored Hebe returns. But imagining it would lessen his dignity to restore to her place the degraded lady, he detaches Mercury to the earth, to seek among the daughters of men one capable of rendering him as happy as mortals. The son of Maia, after skimming over the whole surface of the terrestrial globe, lights in that country washed by the waters of the Seine, a land which had long been the favourite habitation of the graces. Here he beheld the beautiful Ægle, a nymph decreed by the fates for Jupiter: her features, her shape, her wit, her voice, in a word, the whole woman, inspired to render her worthy of the master of the universe. All heaven applauded Mercury's choice, and Juno herself could not forbear acknowledging her lovely.

Upon so slender a foundation as this compliment, has our author wrote eight cantos, replete with pretty imagery, and pleasing poetical flights, which, we doubt not, will meet with a favourable reception from the British ladies, among whom ten thousand Ægles shine.

Art. 24. *The Coffee-House, or, Fair Fugitive. A Comedy of Five Acts. Written by Mr. Voltaire. Translated from the French.* 8vo. Pr. 1s. 6d. Wilkie.

Our last Number gave an account of this comedy in the original. We have here only to add, that the natural ease and freedom of the dialogue is happily preserved in the translation. The character of Freeport, however, instead of being heightened, ought rather, we think, to have been softened in the English dress.

Art. 25. *The Romance of a Day; or, an Adventure in Greenwich-Park last Easter.* 12mo. Pr. 1s. Pottinger.

The peculiar stile and phraseology of this little novel, at one glance point out the author. Although we think the attempts to
 VOL. X. September, 1760. R humorous

humorous description strained, yet so interesting has he made the situations of the principal characters, that we should not be sorry had he prolonged the *Romance of a Day* to the space of a week.

Art. 26. *A Letter to Mr. George Aylett, Surgeon and Apothecary, at Windsor: containing an Account of his Behaviour at a late chyrurgical operation. By Joseph Benwell of Eton. 8vo. Price 6 d. Scott.*

We have not seen an instance of a more unwearied and rancorous persecution than that which has been carried on against the character of Mr. Aylett: a persecution which seems to have arisen from some other cause than that which is assigned in this, and former pamphlets, published to his prejudice.

Mr. B—— in the piece before us still urges the ridiculous plea of Mr. Aylett's having taken away his leg without his knowledge; and supports it by some affidavits, which, in our opinion, had better been omitted. He not only insists upon this charge, but proceeds to accuse him of having performed the operation in an unskilful manner, injurious to the health and constitution of him, the patient; and this assertion he maintains, by a citation from Mr. Sharp's treatise on the operations. The address is couched in the most acrimonious terms, and seems to imply a malevolent design to ruin Mr. Aylett's reputation as a surgeon: a circumstance from whence we conjecture that Mr. B——'s name is only used as a stalking horse to conceal the aim of secret enemies, who do not choose to appear in *propria persona*.

Art. 27. *A full Reply to a Letter, under the Name of Joseph Benwell, of Eton, concerning a late operation. By George Aylett, Surgeon, at Windsor. 8vo. Price 6 d. Cooper.*

In this pamphlet Mr. Aylett has, with uncommon sagacity and precision, refuted the objections which had been started, and confuted the falsehoods which had been alledged, with respect to his manner of amputating the leg of B——; the first by arguments and quotations in his turn from the best authors; the last by incontestable declarations upon the oath of Mr. Penford, extracts of letters, and attestations signed by Mr. Bromfield, the very person whose evidence had been urged against him. He selects and exposes divers inconsistencies and contradictions in the pamphlet of Mr. B——; and, in answer to the declaration upon oath by Th—— P—— Esq; which B—— hath inserted as a decisive stroke against him, he hath made such observations, and produced such evidence, as in our opi-
nion

nion ought entirely to destroy the credibility of that w——s. On the whole, Mr. Aylett has fought a good battle in his own justification; and will, we doubt not, triumph over all the machinations of calumny and faction.

Art. 28. *A friendly and compassionate Address to all serious and well-disposed Methodists; in which their principal Errors concerning the Doctrine of the New Birth, their Election and the Security of their Salvation, and their Notion of the Community of Christian Mens goods, are largely displayed and represented. To which is added, a Sermon lately preached in the Parish Church of Craike, in the County of Durham, on Matt. xvi. 24. in which the Doctrine of Self-denial and taking up the cross, as required by the gospel, is duly stated and considered.* By Alexander Jephson, A. B. Rector of the said Parish. 8vo. Price 1 s. 6 d. Jephson.

The absurdity of those doctrines which distinguish the Methodists from other sober Christians and members of the Protestant church, are in this pamphlet fairly and clearly refuted by undeniable texts of scripture, quotations from the fathers and the most eminent shining lights of the Christian religion, as well as by just and obvious inferences drawn by the author himself, who seems to be actuated by nothing else than a healing spirit of moderation and benevolence. The sermon affixed is a judicious, well connected discourse upon the doctrine of self-denial, shewing the folly and danger of interpreting in a literal sense the precepts of the gospel, enjoining us to take up our cross, and resign all temporal comforts and gratifications.

Art. 29. *A Letter to an honourable Brigadier General, Commander in chief of his Majesty's Forces in Canada.* 8vo. Price 1 s. Burd.

This piece will serve as an undubitable proof that the fairest character is not exempted from the poisonous arrows of treacherous calumny. Here we find the most rancorous sarcasms and malicious hints of imputation levelled against a gentleman whose conduct in publick, as well as in private life, hath ever been squared by the nicest rules of honour and integrity. Here we find an officer, whose reputation was never impeached, connected, by means of a most absurd, unnatural, and insidious parallel, with another person who has the misfortune to lie under the weight of popular discontent and r—— persecution. With the same justice and propriety we might compare Admiral B—— with Admiral K——, or the late Marechal Saxe with the D—— of ———. The author has also taken occasion to throw out a great deal of virulent abuse against the Scotch na-

tion ; but this hath of late been so often repeated, with peculiar eagerness, that it hath lost all effect ; and the S—— are become either too callous to feel, or too tame to resent these national reproaches.

Among other circumstances mentioned by this letter writer in his address to G——l T——d, we find allusions to certain *caricaturas* with which the publick was some years ago diverted.———*Hinc illæ lachrymæ.*

Art. 30. *The Method of treating Gun-shot Wounds. Second Edition.*
By John Ranby, principal Serjeant-Surgeon to his Majesty.

In this second edition we find no addition, but an appendix containing some directions to the regimental surgeons, while the army is in the field, relating to the venereal distemper and ruptures, for which last he proposes a well fitted truss, which will enable the soldier to do his duty with as much ease to himself, as if he had not that complaint. He observes that several soldiers had undergone a very severe and painful experiment under the hands of one Ramsay a rupture-monger, whose pretences were as much encouraged, and his cures as strongly vouched as those of a rupture-monger of a later date, and with the like success; for, after having an hospital formed for him, on purpose for the reception of ruptured patients, during the last war in Flanders, at the desire of a principal officer in the army ; and, after a variety of experiments had been tried, the general want of success, and the dangerous severities which the patient suffered, made it necessary to discharge this pretender from his new employment: then the truss was again resorted to, which is still, and ever must be the only remedy that can be honestly and judiciously used for a rupture.

Art. 31. *An Essay on the Nature and Cure of the King's Evil. Deduced from Observations and Practice, and designed for the publick good.* By a private Gentleman of Halsted in Essex. 8vo. Price 6 d. Buckland.

We know not whether the author's evil or the king's evil be the most disagreeable distemper: but both are said to be cured by the royal touch, which, for our own sakes, we could wish applied to this writer, that his discharge may be stopped. All we can learn from this benevolent address is, that Mr. Murety, Gentleman of Halsted in Essex, is possessed of a specific against the king's evil, the secret of which he had communicated to him by a lady of his family. This *arcanum* he is determined to keep in the family, thereby to raise its importance. " His papers and observations upon this weighty affair he hopes will fall

fall into the hands of his executor; and may he use them to the benefit of mankind in general, and the poor in particular, with the same success and charitable intentions as *he* has done." What Pity the world should ever be deprived of so humane and benevolent a citizen!

Art. 32. *A Description of the City, College, and Cathedral of Winchester. Exhibiting a complete and comprehensive Detail of the Antiquities and present State.* 12mo. Pr. 1s. Baldwin.

As this little pamphlet is intended for a local guide to strangers who visit Winchester, it will be unnecessary to speak of its contents.

Art. 33. *Love Elegies.* 4to. Price 1s. Doddsley.

Had we not the Love Elegies of Hammond in our eye, perhaps the present pretty performance might give greater satisfaction. Imitations, even supposing an equality of merit, are ever read with diminished pleasure, as they want the gloss of novelty, which so powerfully serves to catch the attention.

There are, however, some delicate stanzas in these elegies, which seem dictated by the passion they attempt to describe, and are at once possessed of grace and simplicity. Talking of the decaying passion between a fond couple, now growing old, he thus harmoniously expresses it:

' But age at length has froze the genial heat:
For age can make e'en love itself decay,
Till not one tumult in the bosom beat,
Till all to sober friendship dies away.

' The nod, the whisper, or the mutual sigh,
Enchanting once! have lost their secret charm;
Th' expressive languish of the meeting eye
Darts thro' their souls no more its sweet alarm.'

In the fourth elegy, in which he informs his mistress of his wishes, he paints the life he had longed for in the pretty manner following:

' 'Twas not that power or grandeur might be mine:
'Twas not to sit exalted on a throne:
'Twas not that I among the rich might shine,
And call unnumber'd acres all my own.

' But 'twas with you to share the joys of life,
And since 'tis mortal, share its sorrows too,
Till late old age to call thee, Rosa! wife,
And on thy bosom bid the world adieu.'

‘ To chearful poverty I’d pleas’d resign,
And lead contented an inglorious life:
Adieu, ye great! be Rosa only mine,
Be your’s the palace and ennobled strife.’

‘ When night’s brown horrors brooded o’er our cell,
What joy to sink secure and safe to rest!
Whilst thunders roll’d, and mountain-torrents fell,
What joy to clasp thee trembling to my breast!

‘ How curst that wretch by heav’n’s severest ire,
Who could not rest content in such a state,
Whose soul disturb’d by mad ambition’s fire,
Could meanly wish for aught the world calls great!’

Art. 34. *A Comparative View of the Nominal Value of the Silver Coin in England and France, and of their Influence on the Manufactures and Commerce of each respective Kingdom.* 8vo. Price 6d. Burd.

There is something very specious and plausible in the arguments advanced by our author, to prove that the commerce and navigation of France have been greatly increased by augmenting the nominal value of the silver coin, which has enabled that nation to work up manufactures at a cheaper rate than the English. We are inclined, however, to believe, that this advantage proceeds from another cause than what he assigns. The diet, the cloathing, and manner of living of the common people in France, undoubtedly enable them to sell their labour for a lower price than it can be afforded by an Englishman. But, granting that the augmentation of the nominal value of silver alone occasioned this advantage, it would not be possible to follow the example in this country, without destroying the proportion between the value of gold and silver, which would be attended with the worst consequences to the public. Does not the greatness of our paper-credit answer all the purposes of an augmentation of the coin, with respect to domestic industry? Yet may it be clearly proved, that paper-credit, instead of lowering the price of labour, has actually been the chief cause, even more than our exorbitant taxes, why we are undersold at all the markets in Europe by the French. This, indeed, is a curious speculative subject; but, with respect to utility, the best method is to let silver find its own value at market.

Art. 35. *Ode to the Muses.* 4to. Pr. 1s.

Had this author chosen any other species of poetry, he would probably have deserved warmer praises than we now have it in our
power

power to bestow. There is elegance in his expression, warmth in his colouring, harmony in his numbers, and propriety in his allusions, but the true creative genius, and powers of imagination, essential to the ode-writer, are wanting. We are of opinion there is considerable poetical merit in these lines, which reflect credit on the taste of our bard, and on the memory of the most amiable of the British poets.

‘ If * Syracusa’s bard with Dorick reed
 Once sung of festal plains,
 Of beauteous nymphs, and constant swains,
 And lov’d his goats, and tender sheep to feed ;
 While in sweet melody he rolls along
 The pure simplicity of song,
 Well may he claim the poet’s laurel meed :
 Now we view his shepherds laid
 Beneath the cool sequester’d shade ;
 Where buds the fragrance of yon myrtle grove :
 While wildly browse their bleating flocks
 Wandering o’er the pathless rocks ;
 Where mantling moss surrounds the lucid rills,
 Or o’er the flow’r-enamell’d meads they rove,
 While zephyrs whisper from the pine-topped hills.

‘ Like his were Thomson’s rural lays,
 In glowing tints his vivid scenes he drew,
 While thro’ the circling year he strays,
 And all its various seasons rise to view ;
 Now warbling Philomel complains,
 And vernal bloom bespreads the smiling plains,
 Next summer’s torrid suns intensely blaze,
 Fierce Sirius darts his baleful rays ;
 Then mellow autumn swells the ripening blade ;
 At length old winter comes in hoary robes array’d.’

The reader will be pleased with the following character of our immortal Shakespear, whose vast powers as a tragic writer remain unrivalled.

If Aristophanes with comick pen,
 Describ’d the vain pursuits of men ;
 Or Terence knew the gentler part
 To captivate the willing heart.
 To the bold numbers of the tragick lore
 If Sophocles could raise his buskin’d song ;

* Theocritus.

Bid pity drop the sympathizing tear,
 Bid the bosom freeze with fear,
 With unrelenting anger burn,
 Or to despair the hidden frenzy turn:
 And with heroick tales of yore
 Arouse the gazing throng;
 Displaying thus with grateful praise
 The deeds of warlike chiefs in ancient days;
 How o'er the checker'd stage of life they trod,
 What made Ulysses great, or Hercules a god.

Let us of Albion's happier shore,
 Low at your fane our thankful homage pay,
 Exulting hail th' auspicious day
 Which to our favor'd isle immortal Shakespear bore.
 Of bloom unfading round his honor'd head
 Your variegated wreaths are spread:
 Now with unaffected wit
 Through Fancy's airy realms he strays,
 And now in vulgar life's ignobler ways
 Draws the rude clown, or mercenary cit.
 Now his sad scenes expand the source of woe,
 And teach our streaming griefs to flow:
 Now tell how * civil strife and seditious rage,
 Distain'd chaste record's whiter page;
 Or how great Henry's vengeful lance
 Humbled the crested pride of France,
 With arms triumphant shook the haughty state,
 And rear'd his banners in their vanquish'd land;
 Or how (O strange reverse of fickle fate!)
 Our blasted trophies shrunk beneath a † woman's hand.'

Art. 36. *Proceedings of the Corporation of C——y: Shewing the Abuse of Corporation Government.* By Tho. Roch, Cabinet-maker, Citizen of C——y. 8vo. Price 1s. Stevens.

Though we must acknowledge, that Mr. Roch has shewn talents for disputation far superior to what we might expect in a cabinet-maker, and even upon a level with those of the celebrated baker near Temple-bar; yet, as the subject of this pamphlet is in general of a private nature, it cannot prove interesting to our readers.

* Wars between the houses of York and Lancaster.

† The Maid of Orleans. See Shakespear's First Part of Henry the Sixth.

THE

CRITICAL REVIEW.

For the Month of *October*, 1760.

ARTICLE I.

Harmonics : or, The Philosophy of Musical Sounds. By Robert Smith, D. D. F. R. S. and Master of Trinity-College, in the University of Cambridge. 8vo. Pr. 6s. Whifton.

IN all ages music has been cultivated as a liberal science, that constitutes the most delightful employment of the mathematician, and elegant accomplishment of the gentleman. A fine composition operates in the same manner on the natural feelings and imagination, as a beautiful theorem on the judgment. Whether we regard the theory or practice of music, its blandishments are irresistible. Its effects on delicate feelings, and particular systems of nerves, are indeed very extraordinary. The powerful influence ascribed to its charms by the ancients would appear altogether marvellous, had not modern experience perceived effects equally wonderful, and modern philosophy pretty clearly explained the causes, merely from that analogy observable between the human machine and a musical instrument. Diseases have been cured, the passions excited into fury and allayed into repose, unchastity corrected, and a thousand wonders performed by the power of melody ; but such assertions would seem incredible, were they not confirmed by the testimony of writers of established candour and reputation. Baglivi, and other physicians, have seen that species of madness, occasioned by the bite of the tarantula, cured by music, which is indeed specific in this disorder. Saxo Grammaticus, Pontanus, Meursius, and a cloud of Danish writers, all agree, that Eric king of Denmark was so intoxicated with the powerful strains of a certain harper, that, quite frantic, he slew several of his most intimate friends. Dr. South founded his poem, entitled, *Musica Incantans*, upon a

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similar fact which fell within his own knowledge ; and Newentel mentions an Italian musician, whose mastery over the passions was so extraordinary, that by varying the measures, he could produce the most desperate phrenzy, or desponding melancholy. Every one possessed of sensibility, has felt the pathos of musical composition ; as for ourselves, we have been as powerfully moved by the strains of Pergolesi, Buonocini, and Haffe, as by the most pathetic scenes in Shakespear.

Many of the learned are of opinion, that the ancients chiefly excelled in the melopœia, or the art of agreeably ranging sounds in succession. In this part they are supposed greatly superior to the moderns ; but the melopœia, as well as the rhythm or cadence by which they wrought such miracles, is reckoned among the perdita of antiquity. On the other hand they allow, that the philosophy of sounds owes all its excellence to modern industry. The ancients knew nothing of the true science of harmony, compositions in parts, and those combinations of sounds, the invention of which is, with the improvement of the scale, ascribed to a Benedictine monk ; but there seems to be an error in both assertions. It is impossible, from the imperfection of the ancient digramma, that their melody could surpass ours, which admits of all the mixtures and transitions of sound, and flights of fancy imaginable. It is equally absurd to suppose them ignorant of composition, when we see that their scale was entirely founded upon perfect consonances, that they took the utmost pains in tempering sounds, and had reduced their intervals and concords to mathematical demonstration. We have besides the express testimony of a great writer, to this purpose, though the passage has escaped Mr. Perrault, Sir William Temple, Mr. Wooton, and all the other authors who have debated this subject. The Stagyræite, in his beautiful little treatise, *περι κοσμου*, assigning the reason why the world, consisting of such a diversity of contrary principles, should remain compact and united, has the following striking allusion to harmony : *Καθ'απερ δε εν χορω, κεραται καλαραξαντιος, συνεπηχει πας ο χωρος ανδρων, εθ' οτε και γυναικων εν διαφοροις φωναις οξυτεραις και βαρυτεραις μιαν αρμονιαν ερμελη κεραννυντων ; ετις εχει και επι τε συμπαν διετονιος δεσ.* “ In the same manner as in a concert, the whole band of grave and acute male and female voices, is led by the principal performer ; so the whole world is governed and directed by the Almighty.” Our learned author appears to be of the same sentiments, which he confirms by extracts from Galen, and the famous Sabinas, less apposite, however, than what we have just quoted. Be this as it will, the theory of music, and philosophy of sounds, has certainly been greatly improved by modern mathematicians, and was per-
haps

haps never so accurately investigated as by Dr. Smith. It is true, that Mercennus, Galileo, Kepler, Dr. Wallis, Sabinas, Dechales, Zarlino, Huygens, Saveur, Euler, and a variety of writers in the Transactions of the Royal Society, and of foreign academies, have wrote on the properties of sounds, and the different branches of harmony; but our author, we believe, was the first geometrician who solved several curious problems, respecting the temperaments of systems, the ratios of the temperaments of concords, and, in particular, determined the least sum of any three temperaments in different parcels, of which any two have a given ratio. To Dr. Smith we likewise owe that beautiful discovery of that temperament of a given system, which shall make all the concords, at a medium, equally and the most harmonious in their several kinds. In pursuing this enquiry he has opened the noblest field for the exertion of genius, and exhibited the most entertaining investigation of the abstract nature and properties of tempered consonances, and their effects on the auditory organ, and nervous system. To feel, however, the force of his demonstrations, one must be a mathematician; we shall, therefore, for the benefit of our readers less skilled in geometry, endeavour to collect the result of the doctor's enquiries, and place the deductions in such a point of view, as will be intelligible to those who are tolerably conversant in the theory of music, and the first elements of mathematics. In executing this design it will be necessary to review the contents of the whole performance, that the numerous additions to this second impression, may more easily be understood.

The first section consists of a number of definitions, axioms, and postulata, relative to the philosophical principles of harmonics. The want of elementary treatises in harmonics renders this preliminary chapter necessary. No authorities could be quoted in support of his demonstrations; the doctor was therefore obliged to begin with the first principles of the science. In the next two sections our author is equally elementary. Sect. 2d, treats of the names and notation of consonances, and their intervals; and the third, of perfect consonances, and the order of their simplicity. Here the doctor would seem to have made consonance and concord equivalent terms, though, in fact, they are different; the one implying the sounding of two or more notes together; the other, in succession. In this sense the terms have been used by the most accurate writers, particularly by Dr. Wallis, in his learned appendix to Ptolemy's *Harmonics*. We must likewise observe, that he rejects unisons in his table of consonances, and begins

with the octave ; yet it is certain, that unisonance is concord in the first degree, it being the relation of equality between two sounds. We are sensible that powerful arguments may be urged for these peculiarities ; but we think they ought to have been mentioned.

Sect. 4th treats of the ancient systems of perfect consonances : and here the doctor demonstrates, that a system of sounds, whose smallest intervals are tones-major, minor, and hemitones, must necessarily contain some imperfect concords. Hence, the reason why the ancient musical scale proves unharmonious in practice : they considered none but perfect consonances ; their scales must therefore contain some concords, so imperfect as greatly to offend the ear. Modern theorists have bestowed prodigious labour in tempering the ancient scales, and in distributing among the whole the grosser imperfections of some concords, thus diminishing the imperfections, but increasing their number. Observing that the wideness of the transition chiefly offends the ear, they justly conclude, that an instrument will prove more agreeable, if all the consonances are made as equally harmonious as possible, though none of them can be made perfect. Our author, upon this principle, proceeds in the fifth section to reduce the diatonic system of perfect consonances, to a tempered system of mean tones. He first inquires into the possibility of making two imperfect consonances equally harmonious. He examines what must be the proportion of their temperaments, and whether different consonances require different proportions. After exhibiting a curious table of the variation of the temperaments of the imperfect intervals in the five mean tones, and two limmas that constitute the perfect octave, he goes on, ' to find a set of temperaments of the 3d, 5th, and 6th concords, upon these conditions ; that those of the 5th and 6th shall have the given ratio of r to s , and the sum of all three shall be the least possible.' Also to find, ' a set of temperaments of the 3d, 5th, and 6th concords, upon such conditions, that those of the 5th and 3d, shall have the given ratio of r to t , and the sum of the three shall be the least possible.' And, lastly, to find a set of temperaments of the above intervals upon these conditions, ' that those of the 6th and 3d shall have the given ratio of s to t , and the sum of all three be the least possible.' Under these problems is contained the solution of the more general one, of finding the temperament of a system of sounds, upon the following conditions ; that the octaves be perfect ; that the ratio of the temperaments of any two given concords in different parcels be given ; and that the sum of the temperaments of all the concords be the least possible. In a
word,

word, the purpose of the whole section is, as we have said, to determine the least sum of any three temperaments, in different parcels, when any two of them have a given ratio.

In Sect. 6th, the doctor demonstrates the properties of the periods, beats, and harmony of imperfect consonances. Here he has made very considerable additions to the first impression of his work. He proves, that the ultimate ratios of the periods and beats, are at the same time more useful and elegant than the exact ratios, and sufficiently accurate for the purposes of harmonics. The following are the chief propositions demonstrated under this division. In proceeding from either extreme to the middle of any simple cycle, or period of the pulses of imperfect unisons, the alternate lesser intervals between the successive pulses increase uniformly, and are proportional to their distances from that extreme; and at any distances from it, less than half the simple cycle or period, are less than half the lesser of the two vibrations of the imperfect unisons. If either of the vibrations of imperfect unisons, and any multiple of the other, or any different multiples of both, whose ratio is irreducible, be considered as the single vibrations of an imperfect consonance, the length of the period of its least imperfections, will be the same as that of the pulses of the imperfect unisons. From this important proposition it follows, that the same multiples of the vibrations of imperfect unisons, will be the vibrations of other imperfect unisons, whose period is the same multiple of the period of the given unisons, and whose interval is the same too at a different pitch; because the ratio of the vibrations is the same. To render this intelligible, it must be observed, that in a former proposition it was demonstrated, that if the vibrations of two couples of imperfect unisons, or of any two consonances be proportional, the periods and cycles of their pulses, whether simple or complex, will be, in the ratio of their homologous vibrations. It is farther proved, 'that an imperfect consonance makes a beat in the middle of every period of its least imperfections, and that the time between its successive beats is equal to the periodical time of its least imperfections. Nothing can exceed in beauty the whole theory of imperfect consonances here laid down, or the analogy described by this very ingenious author, between the modulations of audible and visible objects. There is something extremely masterly in elucidating a difficult and new theory, by a point of philosophy equally new and difficult, and yet throwing both into such a point of view as to make the one reflect light upon the other. We heartily wish it were consistent with the intention of a Review to enter deeply upon this curious subject; but the dia-

grams and demonstrations necessary, render that impracticable. We cannot, however, quit this section, without mentioning one more proposition of the utmost consequence in the preceding doctrine, as it is fraught with important deductions. It is demonstrated, that imperfect consonances of all sorts are equally harmonious in their kinds, when their short cycles are equally numerous in the periods of their imperfections.

Having demonstrated the chief properties of beats, periods, and imperfect consonances, the learned author proceeds to temper the scale, so as the concords shall, at a medium, be equally and the most harmonious. Here it is concluded, from some ingenious demonstrations, and accurate tables, to find the motion of the temperaments for the equal harmony of the concords, that a system of harmony derived in a certain manner from the best system of perfect intervals, is the best tempered and most harmonious system that the nature of sounds will admit.

It would be a pleasing physical enquiry to investigate clearly whether concords have any natural aptitude to give a pleasing sensation more than discords; and whether those different effects arise from any inherent properties, or must be resolved into the divine will. Experience teaches what proportions of sounds are pleasing or disgusting; and this we can express by the proportion of numbers: but it will be difficult to account for that strange phenomenon, why the most jarring and dissonant sounds should be pleasing to the ears of whole savage nations, while nothing but the most harmonious concords can prove agreeable to the auditory organs of a civilized people. It is impossible to conceive, that the nervous systems of several millions of men should be all so unharmoniously tuned. Here we know that the ratio of 1:2 will form a concord pleasing to the ear, while, to a more barbarous ear, the ratio of 6:7 will prove more pleasing, though to us it constitutes a horrible discord. It would therefore be curious to enquire upon what original system, pleasing or displeasing ideas are connected with these relations, and their proper influence on each other. But, without enlarging on this subject, we are of opinion, that a more easy rule for judging of the preference of concords offers itself, than that exhibited by the ingenious Dr. Smith; we mean from the coincidence of vibrations. We have likewise seen, if we mistake not, a paper in the *Memoires de l'Academie de Sciences*, determining the proportion of cylinders to form the musical consonances. It was a general proposition to this effect, that the solid cylinders, whose sounds produce those consonances, are in a triplicate and inverse ratio of the numbers, which denote the same consonances.

In Sect. 8th, we find a pretty method of changing the musical scale upon the harpsichord; so that all the flat and sharp sounds used in any piece of music may be played upon the ordinary keys of this instrument. It is well known, that the harpsichord has neither strings nor keys for D, A, E, B sharp, F two sharps, or A, D, G, &c. flat. These sounds, which are frequently wanted, in the best compositions, can only be expressed by substituting E, B, flat, F, C, G, natural, and G, C, F, sharp, which differs by near a fifth of the time, and consequently makes wretched harmony. To remedy this imperfection our author has fallen upon the ingenious contrivance of making the keys of E, B, flat, F, C, G, natural, and G, C, F, &c. sharp, strike either E flat, or D sharp; B flat, or A sharp; F natural, or E sharp; C natural, or B sharp; G natural, or F two sharps; G sharp, or A flat; C sharp, or D flat; F sharp, or G flat, &c. The description of this changeable scale is an addition to the new impression of the treatise on harmonics, and a very useful improvement in practice, as the worst keys in the common harpsichord, by changing a few sounds, are made as complete and harmonious as the best temperament will admit. We could wish it were in our power to communicate this invention to our readers; but without a large and difficult plate, the best expressed description would be obscure.

In Sect. 9th, several methods for tuning harpsichords and organs are laid down. That of tuning by estimation, and the judgment of the ear, we apprehend will be the only one found convenient in practice.

Sect. 11th, treats of the vibration of a musical chord, the theory of which was first scientifically demonstrated by that ingenious mathematician Dr. Taylor, in his method of increments. The subject has been since cultivated by several ingenious geometrists, particularly by the learned Jesuits, in their Comment on Sir Isaac Newton's Principia: but we believe the following propositions were never so clearly demonstrated, if at all attempted, as by Dr. Smith. 'When a musical chord vibrates freely, the force which urges any small arch of it towards the center of its curvature, is to the tension of the chord in the ultimate ratio of the length of that arch when infinitely diminished, to the radius of its curvature.' From this proposition it follows, that when a musical chord vibrates freely, the forces which accelerate its smallest equal arches, are constantly nearly proportional to their curvatures, provided the latitude of the vibrations be very small in proportion to the length of the chord. 'The vibrations of a musical chord, stretched by a weight, are isochronous to those of a pendulum, whose length is to the length of

the chord, in a compound ratio of the weight of the chord to the weight that stretches it, and of the duplicate ratio of the diameter of a circle to its circumference. From these propositions flow a variety of useful corollaries: among others, the following will prove most satisfactory to our readers.

If the lengths or tensions of two chords be equal, the tunes of their single vibrations are reciprocally in the sub-duplicate ratio of their weights. If their lengths and weights be equal, the periods of their single vibrations are reciprocally in the sub-duplicate ratios of the tensions. If their tensions be in the ratio of their weights, the periods of their single vibrations will be in the sub-duplicate ratio of their lengths. If the tensions and length of homogeneous chords be equal, the periods of their single vibrations will be in the ratio of their diameters. If the tensions of homogeneous chords be as their specific gravities, the times of their single vibrations will be in the duplicate ratio of their lengths, or of their diameters. Lastly, the weights of cylindric chords are in a compound ratio of the specific gravities, lengths, and squares of their diameters. Whence it follows, that if the tensions and diameters of similar chords be equal, the periods of their single vibrations will be in the ratio of their diameters.

To the preceding demonstrations is annexed an appendix, containing several farther illustrations of the theory of imperfect consonances; tables and observations on the numbers of beats of concords in the principal systems; methods for altering the pitch of an organ-pipe, to tune it more accurately, with other curious particulars, which we have not leisure to specify. We fear the article has already been swelled beyond the limits prescribed by those readers who are not conversant with mathematical subjects; but we likewise hope they will consider the difficulty of exhibiting, in a short compass, the whole substance of a volume, filled with the deepest geometrical demonstration; and expressing, in common language, the result of laboured algebraical calculations and problems. Mathematical readers are sometimes to be obliged; the present subject is curious; and we have ourselves received great entertainment and improvement, while we have been endeavouring to facilitate the study of harmonics, and of the ingenious author. Should some obscurities occur, we have reason to expect, from the indulgence hitherto shewn by our readers, they will attribute those blemishes to the nature of an abridgment, many of which will, however, vanish on a further perusal. To conclude, we have a very high opinion of this treatise, which we recommend as the most ingenious, accurate, and learned, ever wrote upon the subject of harmonics.

ART. II. *Chirurgical Facts relating to Wounds and Contusions of the Head, Fractures of the Skull, &c. With Remarks.* By John Batting, Surgeon. 8vo. Pr. 2s. Walter.

NO part of the medical art has received greater improvements from modern discoveries than surgery, in which a variety of operations are daily performed with success, that but a few years since were deemed impracticable. Wounds and contusions of the head have, in particular, engaged the attention of some very eminent surgeons; and the trephine is now applied in fractures of the skull, with as little scruple as the knife in amputations. Surgeons of the last age were of opinion, that the trepan could not be applied to the sutures in general, to the sagittal suture in particular, to any part of the *os occipitis*, or to the anterior or inferior portion of the *os frontis*, with any degree of safety; yet innumerable late instances prove, that not only these parts of the cranium may be penetrated, but that the *dura mater* may be divided, and even the *sinus longitudinalis* wounded, without always apprehending fatal consequences. The sutures, indeed, are to be touched with great delicacy and caution, on account of the strict adhesion of the meninges to the cranium, and the infinity of filaments that, passing through the sutures, connect the *dura mater* with the pericranium, or external covering of the skull; but there are not wanting experiments to confirm the practicability of the operation, and the necessity of it in certain cases. Mr. Warner, if we mistake not, has given instances of trepanning successfully on the *sagittal suture*, and *os occipitis*; at least where the death of the patient was clearly owing to other causes than the operation. Mr. Batting relates a case, where the *os frontis* was broke into several pieces, and depressed on the *dura mater*, but the patient recovered by applying the trepan. Many instances of the same kind appear in the foreign memoirs; but it would be unnecessary to repeat them, or enlarge upon what every practitioner of eminence now admits.

With respect to the work before us, though we do not perceive that it reflects any new light on chirurgical operations, it has the merit of being accurate and copious in disorders of the head, from external injuries. The author's remarks on the cases he relates, are candid, judicious, and useful, especially to young practitioners, who, from the variety of cross symptoms attending wounds and contusions of the head, find themselves greatly perplexed. Many of the histories are curious, on account of some uncommon, and, we may add, unaccountable symptoms that appeared. A lad, about fourteen years of age,
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received a contusion upon the occiput by a fall. The contusion on the scalp was inconsiderable; but as from the nature of the fall a fracture of the scull was apprehended, the trephine was applied. On removing the scalp, a fracture, extending from the lambdoidal future, on the left side, about an inch from its junction with the sagittal, towards the *foramen magnum occipitale*, was discovered. After the operation the symptoms were favourable until the seventh day, when some supervening circumstances required a second application of the trepan. From this time the patient grew daily worse, and one very extraordinary symptom appeared, namely, a violent heat and pain in his feet, which was mitigated by soaking them in warm water. He died on the fifteenth day. On examining the head, the portion of the *dura mater*, lying under the fracture, was found putrid and sloughy, and the surface of the brain, about that part, covered with matter. Our author justly deduces from this case, though unsuccessful, that the trepan may be repeatedly applied without inconvenience, to fractures of the occipital bone, notwithstanding the specious arguments to the contrary. We indeed join with him, that none of the fatal symptoms which afterwards appeared, could by any means be attributed to the operation; and it is certain, that the trepan may be safely enough applied to this bone, on either side the lambdoidal future, quite down to the first occipital ridge, which entirely obviates all the difficulties raised about the inequalities of the external and internal tables of the scull, and the course of the longitudinal and lateral sinuses, with which every smatterer in anatomy must be supposed to be acquainted. To own the truth, we are fully of opinion that every part of the cranium may, in cases of great danger, admit of the operation, unless we except those angles of the parietal bones that sustain the arteries of the *dura mater*; for as to the objections started about the distance of the tablatures of the *os frontis* in adults, they are of less weight, we apprehend, than is supposed.

As the case related by Mr, Batting, of a suppuration of the liver, in consequence of a hurt on the left bregma, opens a spacious field for ingenious physiological reasoning, we shall quote it here at large, for the satisfaction of our more curious medical readers.

‘ R. C. received a hurt (Sept. 20) on the posterior part of the left bregma, which was succeeded by loss of sense, vomiting, &c. on which account the bone was laid bare, but no fracture appeared. These symptoms soon vanished, after copious bleeding and a clyster, but some pain in the head and back part of the neck continued troublesome; he was likewise very weak,
and

and had but little appetite to his food. In this condition did he remain until,

‘ Sept. 30. When he was attacked with cold shiverings, which were succeeded by a fever, and great pain in the head. Venæsection was repeated and nitrous diluent drinks plentifully used.

‘ Oct. 1. Fever continued with pain all over him and sickness at stomach. Saline draughts administered.

‘ 2. Fever ; pain in his head and right hypochondrium ; tongue brown and dry ; perfectly sensible, but had great anxiety and restlessness ; pulse low and quick. Ves. Nuchæ.

‘ 3. Fever, restlessness and pain in the hypochondriac region increased. Venæsection and a clyster repeated with nitrous diaphoretic medicines. The head was carefully examined, but no thickness or puffiness of the scalp could be perceived. The wound had, for some days past, discharged very little.

‘ 4. Symptoms increased ; the pain in his head was greatest about the coronal suture, but no swelling appeared there ; a considerable hæmorrhage from the divided scalp.

‘ 5. Worse in every respect ; pulse very quick and low ; no discharge from the wound ; remained perfectly sensible.

‘ 6. Became delirious in the night and died this morning.

‘ N. B. The pain in the back part of his neck continued very trouble the whole time.

‘ On inspecting the head, after his death, the pericranium, about the course of the coronal suture, was found much bruised and the suture a little separated. Under it the dura mater was inflamed and tending to putrefaction ; but immediately under the part of the bone, that was scalped, the membrane appeared very little, if at all, diseased. Upon opening the abdomen, which was much distended, the external membrane of the liver and parts adjacent were found in a state of putrefaction.

‘ R E M A R K S.

‘ Several remarkable things occur in this observation. The dura mater, that lay under the portion of the scalp, which appeared injured externally, was very little affected ; whereas, the pericranium was bloody and contused, the suture separated, and the dura mater tending to putrefaction in a distant part, where no swelling or hurt of the scalp could be perceived, either at the time of the accident, or at any time after it. This fact happens, I believe, very rarely ; however, it is a proof, that the dura mater may inflame and suppurate, without a puffiness

ness of the scalp ; therefore, though such a tumour may indicate a diseased membrane, the absence of it cannot indicate the contrary.

* Many writers have noticed a suppuration of the liver, as a consequence of injuries of the head. This patient had, at the very beginning of the disease, the symptom which Marchetti says, generally indicates a metastasis of purulent matter upon the thorax or abdomen. Whether it be in fact a common antecedent, future observation alone can determine, as writers, since his time, have not observed or attended to it. The same symptom may be seen in the preceding observation, in which, from the seat nature of the other complaints, it appears to me highly probable, that the same consequence might have been found, had the abdomen been inspected. From what cause could the hæmorrhage of the scalp, so many days after its division, proceed ?

* The symptoms of an inflamed membrane did not approach, till ten days after the accident. From the event of this case, we find, the application of the trephine, however plainly it may seem to have been indicated, would have been to no purpose, as it would undoubtedly have been put on the part already laid bare, which was far distant from the principal disease in the membrane, at which place, indeed, the pain was, but as no swelling of the scalp appeared, it is not likely that that part would have been fixed upon for the operation : however, let that have been as it would, the patient could have received no benefit from it, as the liver was so much affected ; nay, had that not been the case, the disease in the membrane was too extensive to admit of relief. Though it should seem from this observation, that the seat of the pain is the proper place for the application of the trephine, when indicated ; yet, we find, in a case related by Mr. Warner, it was applied unnecessarily upon such a supposition. M. Bertrandi supposes the abscess in the liver to proceed from a disturbed circulation of the blood, and by a physiological enquiry into the manner of it, endeavours to account for it. He likewise observes, that it frequently is attended with very little pain, and is often found in cases, in which it was not suspected, whilst the patient was living. He gives his reasons against bleeding in the foot in these circumstances, and says, that he has, more than once, seen a jaundice come on soon after the operation ; which happened also in two instances related by M. Andouillé. M. Andouillé, after enumerating the ill consequences which succeed frequent vomitings, thinks it right (after proper bleedings and a removal of the sensible causes,

causes, which immediately offend the brain) to empty the stomach by a vomit, and the bowels by repeated purgatives; to prove the expediency of which practice, he relates two cases, in which it was attended with success.

We could wish Mr. Batting had enlarged more particularly on the extraordinary consequence of this contusion, instead of referring the reader to M. Bertrand, who explains the diseases of the liver from causes which can have no place in this instance. For how could a blow on the head disturb the circulation of the blood, in such a manner as to affect the liver in particular? The rapidity of the blood, indeed, during the course of the fever, and the changes introduced in consequence of that rapidity, might have produced an inflammation in that viscus, and the same in any other viscus, where the ramifications of the blood-vessels are extremely fine and delicate; but then the inflammation would be a consequence of the fever, and not immediately of the contusion on the head. May we not therefore suppose, that the injured functions of the *plexus hepaticus*, by the violence of the blow, and the inflammation and putrefaction of the *dura mater*, gave immediate birth to those obstructions in the liver, by which the inflammation was produced? It would not be difficult to support this hypothesis by a train of physiological arguments, did the nature of a Review admit of such inquiries. We must, however, express our surprize, that Mr. Batting should have discovered none of the symptoms of a diseased liver before the death of the patient, as it must have betrayed some appearances so obvious, that he could not be misled.

Without entering particularly upon every separate history in this little collection, we may venture to recommend the whole, as a production that distinguishes the good sense, observation, diligence, and candour of Mr. Batting, who seems to have been present at all the operations he describes, though he modestly declines once mentioning himself, except in the remarks, where he always freely declares his opinion of the manner in which every patient was treated. This he does rather with a view to the utility of the young practitioner, than with any design of reflecting upon his brethren, or displaying his own superior sagacity.

ART. III. *The History of the Roman Emperors, from Augustus to Constantine. By Mr. Crevier, Professor of Rhetoric, in the College of Beauvais. Translated from the French. Vol. VII. Illustrated with Maps, Medals, and other Copper-Plates. 8vo. Pr. 5s. Knapton.*

WHSOEVER is removed at a distance from our own experience, inspires sentiments of veneration and respect. We find ourselves more affected with a Greek or Roman history, than with one more familiar and domestic ; the prosperity or adversity that influences the fortune of an illustrious ancient, strikes the imagination more forcibly, than the accidents which beset our own countrymen. It is a physical observation, that objects are magnified in proportion to their obscurity ; they appear large, merely because they are beheld in a twilight. It is in this manner we regard antiquity ; because we view it through a dim medium, every transaction becomes grand and gigantesque, education at the same time contributing to augment the prejudice. Ancient authors are put into our hands in the infancy of life, and the respect we are taught to entertain for these models of excellence, naturally extends itself to those personages and circumstances, the subjects of their elegant writings. Abstracted, however, from classical prepossessions in favour of antiquity, the history of Rome has, in itself, such a fund of curious occurrences, and extraordinary characters, as will always seem entertaining and interesting. After twenty perusals the subject appears new ; and we no sooner open a Latin historian, than something catches the eye which before escaped our discernment. Those glorious struggles of the Plebeians for liberty will always distinguish the commonwealth ; the imagination is fired with the daring spirit of enterprize. the thirst of conquest, the towering ambition, and the rigid patriotism which characterize the republic ; while reflection is exercised, and the judgment, perhaps, more improved by the history of the monarchical state of Rome. The reason is obvious : men are now beheld as they really are, without every passion's being extinguished by enthusiasm ; philosophical speculation is indulged by the variety of character ; human nature is exposed in more genuine colours, and the mind excited to enquiry by the certainty of the deductions made from the progress of vice, luxury, avarice, and corruption. The reigns of the different emperors are marked with the most striking contrasts. We see the face of this vast empire changed by the force of example in an individual, and the provinces, Rome and Italy, copy their manners from Cæsar. Nothing can be more pleasing than the different prospects

prospects afforded by the very opposite characters of Domitian and Trajan, though the intermediate space, filled up by Nerva, did not exceed three years. The virtues of this prince would have immediately shewn their influence, were his vigour and resolution equal to the purity of his intentions; but Nerva's disposition, naturally gentle and timid, was still more enervated by old age and infirmity. We shall give a few sketches of his character, and of his government.

Our account of the last volume of Mr. Crevier's History, ended with the murder of that monster of human nature, the emperor Domitian. The reign of his successor, with which this volume begins, may justly be termed the epoch of the return of liberty. Nerva was no sooner placed on the imperial throne by the enemies of Domitian, than he approved himself worthy of their election. All persons exiled upon false accusations were recalled; the sentences of confiscation, unjustly pronounced against them, annulled; and their wicked persecutors punished with death. He dismissed all prosecutions for pretended crimes of high treason; abolished the cruel law to this purpose; and suppressed the persecutions against Jews and Christians, granting to all men a liberty of conscience, and freedom of sentiment; the strongest proof of his equity and wisdom. Like Titus Vespasian, he confirmed all the donations made by his predecessors, saying, that his design in accepting the empire, was to grant new benefits, and confirm old ones, and to sacrifice his own repose to the felicity of his people. His whole conduct was a proof of the sincerity of his professions. A variety of towns, cities, and provinces, afflicted by calamities, were relieved by his beneficence; taxes were remitted wherever they appeared oppressive; large sums were expended in the purchase of lands for the emolument of distressed citizens, and provision was made for the maintenance of poor children of both sexes of Italian parentage. His benevolence would probably have been more extensive, had his ability been more adequate to the humanity of his temper. In one instance of his life he displayed a fortitude worthy of his other virtues. The general facility of his disposition, exposed him to an insurrection of the prætorians, stimulated by the prefect Casperius Ælianus. They presumed to besiege the emperor in his palace, calling aloud for justice against the murderers of Domitian. Nerva, to appease their clamours, presented himself before the furious soldiers, and exposing his naked breast, desired they would rather stab him than persist in their demand. Had he stopped here his memory would have been transmitted with honour to posterity; but Nerva's resolution was of short duration; he yielded to the tor-
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rent of popular rage, and offered for a victim the chief instrument of his exaltation, Petronius Secundus. In a word, Nerva had all the inclination without the courage necessary to the practice of virtue. His death made room for a prince equal in sentiment, and greatly superior in talents.

Three years after the death of the tyrant Domitian, Trajan, esteemed the greatest and best of the Roman emperors, received the diadem, agreeable to the adoption of Nerva. In him were united every quality of a soldier, statesman, and sovereign, every virtue that could insure esteem, and command respect. It is pity, however, that our author should wholly have relied, for the earlier part of this reign, upon the authority of Pliny, a professed panegyrist, and partial dependant. Hence an unpleasant tissue of character is presented to the reader, who is left to imagine, that Trajan degenerated from the virtuous conduct he displayed at his first entrance on the administration. Other writers speak of him as a man ; Pliny represents him as a divinity. What credit can we give to a writer who bestows the following encomium upon an action common to Trajan with all his predecessors? In distributing a largess to the people, the emperor had ordered, that all who were detained by business, sickness, or other impediments, should have their shares, not even excepting children and infants ; whence his panegyrist observes, “ that Trajan resolved, his subjects, even from their infancy, should find in him a common father, to whom they should be indebted for their education.” *Ut jam inde ab infantia te parentem publicum munerem educationis experientem crescerent de tuo qui crescerent. Tibi, alimentisq; tuis ad stipendia tua pervenirent, tantumque omnes uni tibi quantumq; parentibus suis quisq; deberet.* Prettily enough said, it must be confessed, but by no means like an historian. Had Mr. Crevier adverted to this circumstance, we should have found his character of this great prince more consistent.

It appears that the hopes conceived of Trajan were equal to his merit ; for before he entered Rome, he was honoured with the title of Father of his Country. His popularity and amiable behaviour, were intirely natural and void of artifice ; every action, whether great or good, flowed genuine from the heart. He began his reign with remitting the free gifts, which it was usual for cities and provinces to make on the accession of an emperor. Plenty reigned equally in Italy and the provinces, by the wisdom of his measures. Instead of supplying Rome by oppressing the rest of the empire, he took off all the restrictions, and laid the traffic for provisions open. In consequence the provinces found their account in sending their corn to Italy, as
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the treasury was punctual in payment. To such a height did Trajan carry this precaution, that Rome was once in a condition to relieve Egypt, the granary of the world, when distressed by famine. His care was equally extended to every other calamity that occurred during his administration. Rome suffered by an inundation of the Tiber, and several provinces were afflicted with earthquakes, dearths, and epidemical distempers; it was his particular study to apply the proper remedies, which he did with the generosity of a prince, and humanity of one who felt the miseries of his fellow-creatures. His industry was employed not only in relieving the calamities, but in remedying the abuses which had crept into the government. Informers were banished from society, as the vile engines of tyranny; his own virtues he looked upon as ample security of the fidelity of his subjects. By some writers he is taxed with descending from the dignity of the monarch; by too familiar a behaviour; but Trajan had a heart formed for social life, and a real merit that wanted not the weak props of state and insolence. Far from imagining friendship could debase him, he cultivated intimacies with the deserving, and placed the social affections among the chief pleasures of humanity. He loved his friends in the most disinterested manner, permitting them either to remain or retire from court, just as it best suited their scheme of happiness. So virtuous an example could not but influence the morals of the people. The whole body of Romans profited by it, and vice became unfashionable under Trajan. They even abandoned their favourite diversion, because it introduced debauchery and vice, requesting the emperor that he would suppress pantomimes, and banish the actors. Trajan was wanting in learning himself, but he cherished it in others. His disposition for the liberal arts appeared chiefly in the magnificence of his taste in public edifices, some vestiges of which still remain. In a word, Trajan would have well deserved the surname given him of *Optimus*, and those exclamations that were often heard from his subjects, 'Happy citizens! happy emperor! long may he lead this great and virtuous life! long may he hear our ardent wishes!' had not the fire of his genius, an ardour after glory, and the thirst of distinguishing his military talents overcome his political prudence. It was the ambition of shining as a warrior, that occasioned the two wars with the Dacians, and the famous expedition against the Parthians. Trajan, it is true, displayed great abilities, and was successful in all; but the consequences detracted more from his policy, than the conquests added to his military fame. A number of powerful enemies were raised, who immediately seized the opportunity of the emperor's absence to repair their losses. The con-

quered provinces revolted, massacred the Roman legions, and introduced scenes of the utmost confusion, which continued to the reign of Adrian, whom he had adopted. To conclude the reign and character of Trajan, his virtues were splendid, but he had a vice opposite and disgusting to human nature. However, as this vicious appetite did not immediately affect society, we may justly reckon this prince among the greatest of the Roman emperors.

In one circumstance Trajan was eminently happy ; we mean in enjoying the friendship of writers the best qualified to transmit his virtues to posterity. Pliny the younger possessed the first place in his esteem, and Cornelius Tacitus, the most penetrating, nervous, and philosophical of all the Latin historians, was honoured with his intimacy. Juvenal, Martial, and Silius Italicus, flourished also at this period. The characters of these writers, as drawn by Mr. Crevier, may prove entertaining to our readers, and furnish a specimen of his critical taste and discernment.

‘ It is impossible (says he) to read Pliny’s writings without loving the writer ; and I should think it a duty incumbent on me to attempt a sketch of his mind and excellent qualities, from the insight his letters give us of them, if an abler hand than mine had not already performed that task. M. Rollin has taken pleasure in describing a character so like his own in all respects, except religion, which sanctified and enhanced the virtues of the latter, whilst Pliny’s motives extended no farther than his love of fame and reputation.

‘ As M. Rollin neither could, nor indeed ought to say all that might be said, he has left out a transaction, every circumstance of which, in my opinion, is interesting, and does honour to Pliny. The reader may not be displeased to find it here.

‘ Pomponia Gratilla, who seems to have been the widow of Arulæus Rusticus, and was banished by Domitian at the same time that he put her husband to death, had, by a former marriage, a son called Affudius Curianus, whose conduct afforded her very little satisfaction. She disinherited him by her will, and left her estate to Pliny, Sertorius Severus, an ancient pretor, and some Roman knights of great families and distinction. Curianus, resolving to contest his mother’s will, went to Pliny, and told him, that if he would give up his share of the inheritance, only for form-sake, he would give him a defeazance of that gift. Curianus’s scheme was to establish by that means a prejudice against the validity of the will he wanted to set aside. Pliny answered, that it would be unbecoming his character to

take a public step to undo a private act. "Besides, added he, you are rich, and have no child: any gift that I could make you, would be suspected of interested views; nor indeed would what you desire, should I agree to it, be of any service to you. The case would be different were I to renounce my right in your favour, and that I am very willing to do, if you can but convince me that your mother disinherited you unjustly." "Very well, replied Curianus, I take you at your word, and you yourself shall be the judge." Pliny paused awhile, and after thinking, "I agree to it, said he; for why should I have a less good opinion of myself, than you seem to have of me? However, I protest, and desire you will take notice of it, that if I find your cause bad, I will have resolution enough to confirm your mother's sentence." "As to that, replied Curianus, you will do as you please, for I am sure you will desire nothing but what is just." Pliny chose for his assistants two of the most respectable men in Rome, Cerellius and Frontinus, and with them opened a court of justice in his own apartment. Curianus pleaded his cause. Pliny answered him, because neither of the others could defend the honour of the testatrix. He afterwards retired to his closet with his assistant-judges, and having taken their opinions, came out again and pronounced sentence in these words: "Curianus, your mother had good and sufficient reasons to disinherit you."

' Though Pliny was judge, advocate, and party, in the cause, his sentence was respected by the man against whom it was pronounced. Curianus cited the other heirs named in the will, to appear before the tribunal of the Centumvirate, but made no mention of Pliny. The trial drew near, and Pliny's coheirs dreaded the issue, on account of the misfortunes of the times; for Domitian was then alive. They were afraid that, as some of them had been friends to Rusticus and Gratilla, what was in itself a cause merely civil, might be turned into a criminal one against them, as had been the case with many others. They imparted their uneasiness to Pliny, and desired him to propose a compromise. Pliny undertook to do it. He offered Curianus what the Roman law calls the Falcidian fourth, that is to say, the fourth part of the inheritance, secured to the next heirs of kin, by the law of Falcidius; engaging at the same time to pay the same proportion himself. Curianus accepted the proposal: and, to shew how far integrity and uprightness of heart is sure to command respect, that same Curianus, dying some years after, left Pliny a legacy, not very considerable indeed, but infinitely more pleasing to him, considering the circumstances of things, than a much greater would have been on other terms.

Pliny and Tacitus were united by the strictest ties of friendship. Their esteem for each other was founded on a similitude of sentiments of probity, hatred of tyranny, and love of learning and of eloquence. They were generally named together as the two greatest orators of those days: and Pliny gives us a proof of it in a little adventure, which he seems to relate with pleasure. Tacitus chanced one day to enter into a pretty long conversation about various subjects of literature, with a stranger who sat next to him in the theatre, and was very desirous to know who he was. "You know me, answered Tacitus, by my writings. Are you Tacitus or Pliny?" replied the stranger with vivacity. The bare mention of literature and eloquence, immediately called to mind the names of those two illustrious friends, the supports and ornaments of them.

No rivalry or jealousy was ever known between them. They sent each other their works to read and criticise, and received on both sides what emendations were proposed, with cordiality and thanks. Pliny was younger than Tacitus, and from his first setting out in life was ambitious to imitate so great a model, and to follow him as closely as he could, though at a great distance, as he himself says. He attained the desired point, and in it the completion of his wishes. "I am delighted," says he, in a letter to Tacitus, to hear people, when they talk of eloquence, name us together. If you are mentioned, my name follows. There are orators that are preferred before us both: but I care not what rank is assigned us, the highest honour I aim at is being to be next to you. You must have observed too, that in wills, unless the testator be a particular friend of one of us, we are put together, and have the same legacies left us. The inference I would draw from these observations is, that we ought to love each other more than ever, since the same taste for letters, the same manners, same, and, in short, the last wishes of the dying, all concur to unite us."

Tacitus seems to have out-lived Pliny: for the latter, who does not fail to make particular mention in his letters of the friend's death robbed him of, at the same time giving them the encomiums they deserved, takes no manner of notice of Tacitus's death. Besides that, the importance and extent of Tacitus's writings, give us room to think he must have lived 'till near the latter end of Trajan's reign. He did not begin to write history 'till that prince was on the throne: and the first work we have of his, I mean his Description of the Manners of the Germans, is dated in Trajan's second consulship, which was the first year of his reign. After that, Tacitus wrote the Life of Agri-

Agricola. Encouraged by the reception those two works, which may be justly stiled master-pieces, met with, he set about writing his History, which comprehended a space of eight and twenty years, from Galba's second consulship to Domitian's death. He tells us his design was to continue it down through the reigns of Nerva and Trajan. But though he congratulates himself on having so pleasing and rich a subject to treat in his old age, and extols the happiness of the times he had lived to see, times, in which, says he, men were at liberty to think as they pleased, and to speak what they thought; I cannot but be of opinion that so bold a writer as he was, was ill cut out to pen the history of a prince yet living, how deserving soever he might be of praise. And accordingly we find, that after finishing the work we call his History, instead of bringing it down lower, he went much farther back, and composed his Annals, beginning at the death of Augustus, and ending at that of Nero. He intended too, if he had lived long enough, to write the whole reign of Augustus, after finishing his Annals. Death or sickness was probably what prevented him, for we find no traces of his having began it. His History and Annals composed thirty books in all, but we have lost thirteen of them, and of the seventeen remaining, that have escaped the gnawing tooth of time, four are more or less mutilated and imperfect.

* Tacitus may possibly have been the son of Cornelius Tacitus, a Roman knight, intendant of Belgia, mentioned by Pliny the Naturalist. He entered the lists of fame when Vespasian was on the throne: Titus promoted him in dignity, and he was chosen pretor under Domitian, the very year that prince celebrated his secular games. Nerva made him consul. He pleaded a long time with distinguished grace and majesty. His historical writings have immortalized him. I have endeavoured to blend them with this work; and by the use I have made of them, my readers may form a more adequate idea of him, than any description I can give would convey.

* Another personage, less illustrious indeed in the learned world, though even there he makes some figure, Silius Italicus, died some time in the beginning of Trajan's reign. I have already taken notice of the injury he did his reputation in Nero's time. He retrieved his honour however, in a great measure, and regained the esteem of all, by the good use he made of his favour with Vitellius, and the prudence and uprightness with which he behaved whilst pro-consul of Asia. Eloquence and the bar were his occupations so long as he had strength and spirits equal to the task. Poetry was the amusement of his old age.

Pliny justly observes, that there is more labour than genius in his verses. Though no great favourite with the Muses, he persevered in courting them. When retired from the hurry of business, he divided his time between conversation on literary topics, and the composition of his poem on the second Punic war. He lived many years in that state of retirement, honoured and esteemed as one of the first of Rome; but without power or influence, and consequently without being envied. Infirmities increasing with his years, he shut himself up in his country-seats in Campania, and could not be induced to leave them, even by the necessity of paying his court to a new emperor. He staid there whilst Trajan made his first entry into Rome: an act of liberty, which does honour to the prince who blamed it not, and to the subject who dared to do it. Silius was fond of pictures and statues, and a judge of them. He collected numbers, representing the greatest men of antiquity. His veneration for them all was great, but for none more than Virgil, whose birth-day he kept with more solemnity than his own, and whose tomb he often visited with a religious respect. At the age of seventy-five he was seized with a disorder that was judged incurable. Rather than bear the pain of it, he resolved to starve himself to death, and did so, notwithstanding all the entreaties that could be used to dissuade him from it. He was the last consul that Nero made, and lived to be the last of all he did make. He left a son, whom he had the satisfaction of seeing consul.

The poet Martial, whose epigrams every one is acquainted with, died soon after Silius Italicus. What pity, that there is not as much modesty and decorum in all his writings, as there is true wit and spirit in some of them! Martial was always indigent, and subsisted in Rome through Domitian's liberalities, which he too often sued for in a low and abject manner. Domitian dying, Martial retired to his native country Bilbilis in Spain, after receiving a handsome present from Pliny, whom he always praised in his works. He lived about three years longer; and, so far as we can judge of the time of his death by the order of Pliny's letters, it must have been in the year of Rome 851 that he died.

Juvenal is thought to have wrote most of his satires in Trajan's reign. They favour strongly, as M. Boileau observes, of the school in which the author of them was educated. They contain indeed high and noble sentiments, together with great energy: but that energy is often carried to a degree of cynic impudence; and a certain stiffness and air of oratory reigns through-

throughout the whole, ill suiting the taste of those that are acquainted with the delicate pleasantry, select graces, and easy turn of Horace's satires. I will venture to add, that Juvenal is, in my opinion, not equal to Persius, who is infinitely more modest, conveys more ideas, and whose obscure and unemphatic style plainly shews the writer thought what he said.'

Adrian was with the army in Syria, when he received the news of the death of Trajan. Immediately he caused himself to be proclaimed emperor, in consequence of Trajan's adoption, or rather of the empress Plotina's intrigues, who had always espoused his interest, and protected him, notwithstanding the aversion expressed for him by her husband. It was, indeed, supposed, that certain gallantries were carried on between them, no way favourable to her reputation. The new emperor's dislike to military achievements; and some writers imagine a jealousy of his predecessor's glory, made him abandon all Trajan's conquests. He was naturally envious, and could not endure the sight of laurels he himself was incapable of acquiring: a conjecture corroborated by his artifice on other occasions. It is well attested, that whenever he suspected his conduct would incur censure, he always pleaded the authority of Trajan's revered name, pretending he acted agreeable to his admonitions. Adrian, indeed, wanted a greatness of soul, but he possessed many of the qualities of a sovereign. His disposition was restless and capricious, and his heart cruel and ingrateful; but his understanding checked the effects of those vices. His vanity, as well as his good sense, shewed him the necessity of virtue, and spurred him on to seek applause. That maxim of his, which he often repeated in the senate, does him great honour. "I propose to myself, says he, so to govern the commonwealth, as to shew I never forget it is the people's, and not my own property." *Ita se rempublicam gesturum, ut sciret populi rem esse, non propriam*; a maxim that should be engraved on the hearts of all princes.

Adrian had a strong taste for simplicity and retirement. His learning was universal; at the same time that he was eloquent in the Greek and Latin languages, he made a great proficiency in science and philosophy. So astonishing was his memory, that with a single perusal he could repeat a book through, and repeat, without mistake, a list of words, confusedly mixed together, in the order in which they were recited. He had likewise a talent for humour: some instances of which are recorded. A man with white hair begged a favour of Adrian, and was refused. Some time afterwards the same per-

son, hoping to conceal himself by his disguise, dyed his hair black, and again presented his petition; upon which the emperor, who pretended not to know him, answered, "I have already refused your father what you now ask." But this prince destroyed great natural advantages, by an indiscreet curiosity and excessive vanity, which induced him to claim excellence in every thing, and envy all glory acquired by others.

* Curious beyond all rule and measure, he was not satisfied with employing his active genius in the study of government, and of attending to all the different departments, which in so vast an empire as his became infinite. It was not enough for him to cultivate the flowers of learning and art, to enjoy what is of use to princes, and to acquire a general knowledge of other things, to enable him to judge of them, he affected to comprehend and to go to the bottom of every thing. Eloquence, history, and even poetry, were not sufficient for him. He would study and practise musick, dancing, painting, and sculpture. He succeeded in these. But what glory is there in all this to a prince!

* His vast curiosity could not fail inducing him to endeavour at unveiling futurity. He gave his time to astrology and magick; studies equally foolish and criminal. We are assured he became very expert in them; and Spartian gravely tells us, that the first night of January, Adrian committed to writing every thing that was to befall him that year. Spartian's credulity is not what we should wonder at, but a man could not help being surprized at Adrian's folly, if he did not know how much a violent passion darkens the human understanding.

* His fondness for divination had been increased by several presages he fancied he had received of his promotion. The most famous of these is the oracle given by the fountain of Castalia in the suburbs of Daphne, near Antioch, which had positively promised him the sovereign power. Jealous of that distinguishing favour, and fearing lest others should obtain the like and avail themselves of it, as he had done, he ordered the fountain to be shut up with great stones.

The following instance of Adrian's curiosity shews, that it became a real distemper: 'He would know every thing, not only in point of learning, but of news, and minute details of things which no ways concerned him. He had spies, who insinuated themselves into his friends houses, to observe every thing that passed, and to bring him an account of it. Spartian furnishes us upon this head with a very singular story: a husband having received a letter from his wife, complaining, that the pleasures and diver-

diversions of Rome kept him at a great distance from her, desired leave of the emperor to return home; upon this he was greatly surprized by Adrian's reproaching him with the pleasures which had amused him at Rome. "What, says he, has my wife sent you a copy of the letter which she wrote to me?"

To conclude, Adrian had great qualities as a prince, but extraordinary foibles and vices as a man. He governed his empire with justice, wisdom, and moderation; but jealousy made him frequently ruin merit, vanity lost him friends, and rendered him ridiculous, while his unnatural appetites hurried him to commit the most beastly of all vices. Antinous has immortalized his disgrace, with respect to lust, cruelty, and superstition.

"That young man attended the emperor in his voyages, and perished through his barbarous superstition, to whom he had been the object of criminal pleasure. Adrian, given up to every kind of divination, magic not excepted, imagined, that there was wanting a voluntary victim, who would freely give up his life to add to that of his prince, or for some other impious motive of superstition; Antinous offered himself, and was accepted of; so Adrian sacrificed his own idol: and, that he might be all inconsistency and contradiction, he wept like a woman (as the historian expresses it) for him he had sacrificed."

In a word, Adrian's vices were real, his virtues counterfeit, and his talents acknowledged. Policy and vanity were the springs of his good actions; innate cruelty, gross appetites, and jealousy, those of his ill conduct. The latter rendered him often detestable; but the former, assisted by an uncommon genius, improved by knowledge, acquired him respect. No prince ever left such monuments of munificence, and a liberal taste, as Adrian. Noble fragments of his magnificent buildings are every where to be seen at this day. He visited most parts of the empire, and left proofs of his liberality in Gaul, Germany, Britain, and Greece.

On his death-bed he composed those jocular verses, equally remarkable for their elegance and levity on so solemn an occasion:

"Animula, vagula, blandula,
Hospes comesque corporis;
Quæ nunc abibis in loca,
Pallidula, rigida, nudula?
Nec, ut soles, dabis jocos."

We shall just mention, that Adrian carried on no foreign wars, and was engaged in no other military transaction, except the

the revolt of the Jews, whom he punished with a severity that may justly be termed cruel.

Adrian was succeeded by Titus Antoninus, adopted by him a short time before he expired. As this prince was the most amiable of all the Roman emperors, so he may be reckoned the most unfortunate in the want of historians worthy of so admirable a character. His reign was pacific, and his whole conduct directed to preserve his dominions, and render his people happy. In all matters of consequence he consulted his friends, he borrowed the assistance of others, but paid a just regard to his own judgment. His goodness was unalterable, and even superior to injuries.

‘ One day he visited the house of a rich senator, named Omulus, who was consul in his reign, and there having observed, with admiration, some pillars of porphyry, he asked of him, whence he had that magnificent ornament? Omulus bluntly replied, ‘ You forget, you ought to be deaf and dumb when you are in another’s house.’ Antoninus, with great patience, bore this impertinence of an ill-bred senator; and, upon many other occasions, he overlooked, with the same good humour, his ill natured railery.

‘ I will produce, from the authority of Philostratus, one proof more of Antoninus’s patience, in regard to a sophist: when he was proconsul of Asia, he lodged at Smyrna, in the house of Polemon, a sophist, who was then abroad; it was the best house in the town. Polemon was master of great riches, which he employed in pride and ostentation; his arrogance was of a piece, and upon his return home, he was very angry to find his house occupied by the proconsul; he made a great noise, put himself in a passion, and with his bitter complaints, obliged him in the middle of the night to go and find himself another lodging. Adrian, if we give credit to Philostratus, interested himself for Polemon, not only to protect him, during his own life, but after it; from a dread of Antoninus’s resentment against this sophist, he designedly inserted an article into his last will, where, speaking of his choice of a son and successor, he affirms, Polemon had advised him to take Antoninus. This precaution was unnecessary, in regard to this prince, who loaded Polemon with favours, and never shewed his remembering any injury he had received, but in joke and pleasantry. Polemon being come to Rome, the emperor embraced him, and ordered a lodging should be found for him, and that no body should turn him out of it. An actor of tragedy, having brought a complaint to Antoninus against Polemon, who had drove him from the theatre, “ What a-clock was it when he drove you away?”

away?" says the emperor; "Mid-day," answers the actor. "Very well, replied Antoninus, he turned me out of his house at mid-night, and I took it patiently."

Antoninus was frugal of the public money, but generous of his own. He attained the happy medium between œconomy and avarice. He was steady, equal, uniform in conduct; severe where examples were necessary, but humane from natural disposition. Equally amiable as a private man and a great sovereign. He commanded the respect of foreign kings, without the display of warlike talents. The following idea of his character is happily conceived, and not inelegantly expressed.

‘ After so many ages (says Mr. Crevier), I find in myself an impression of respect and affection for an emperor, who may be quoted as a model for sovereigns, and whose example, if followed, would perpetuate the happiness of mankind. I leave him with regret, and I hope my reader will indulge me, in still giving here the picture of Antoninus, as drawn by his worthy successor, Marcus Aurelius. We shall discover in it some new strokes, and I believe those already taken notice of, will be reviewed with pleasure. Behold (says Marcus Aurelius) the good qualities I admired in my adoptive father, and which I propose to imitate. His gentleness, his unshaken constancy in resolution formed upon mature deliberation, his freedom from vain-glory, his indifference for what are commonly considered as honours and distinctions, his love of business, his close application to it, his readiness to hear advice, whoever gave it, his inflexible justice, always attentive to give every one his due, his skill in distinguishing what cases admit of indulgence, and what require severity. With a sociable disposition, he was careful not to put his friends under any disagreeable restraints; he did not oblige them to come to his entertainments, nor to attend him in the country; and when, for some reason or other, they could not conveniently do it, they found no alteration in him towards them. Faithful and constant in his friendship, he was a stranger to those warm fallies which sometimes turn to passion, and his friends had nothing to fear from sudden disgusts and caprice. In council he examined things with great care, and far from satisfying himself with the first view, he went to the bottom of his subject, and considered it in all its different lights. Easily satisfied with what was present, he was always content. Nothing disturbed the serenity of his mind, nor preserved him, from using that sagacity he was master of, in foreseeing what was to come: he was orderly in every thing, entering upon minute details, without any noise or fracas, and without dwelling

ing longer upon a subject than it deserved. Never were the publick finances better managed than under his government, and he saw his conduct in this article endeavoured to be ridiculed, with the greatest indifference. Flattery had no influence over him, and he suppressed all acclamations when they became indecent. Free from all superstition in his worship of the divinity, he had no servile meanness in his behaviour with men, no desire to cultivate popularity, at the expence of his dignity. All his actions were directed by a steady and uniform discretion, no excess of any kind was to be seen, but he steered the same course, without being taken with the charms of novelty. His affable manners flowed with ease, being no more than the natural expression of his real sentiments, they never were overacted. There was no ostentation in any thing about him, and his example proves, that a prince, in order to be respected, has no need of guards, magnificent dress, statues, and all that external pageantry; but that by living, as near as possible, to the manner of a private person, he thereby preserves more grandeur and dignity in the government of the publick.

* Antoninus's genius, considered as that of a prince, was well improved. He was not to be accounted a scholar, a rhetor, or sophist, but a man of sense, furnished with useful knowledge, and from reflection very capable of governing himself and others. He did not value himself upon excelling in sciences, which did not belong to him; and as he thought it mean to be jealous of those who professed them, and made them their study, he very readily yielded them the superiority in their own way, and gave them encouragement. He had a sincere regard for true philosophers, and did not insult those who assumed the name, for a mask to their vices. He had a reasonable care of his health, observing the medium between a nice tenderness, and a hurtful negligence, and by this management he succeeded, without the help of physicians, whom he rarely consulted. His solid judgment made him steady, not only in his way of thinking, but in his external conduct. The same employments, the same regulations, the same taste for places. One day of his life was like all the rest. With great openness and freedom, he was mysterious in nothing that did not require being concealed. Secrets, except for very good reasons, and particularly in matters of state, he was averse to. At the height of his grandeur he used no delicacies, and as to the conveniencies of life he partook of them in a plain and even way, and if any accident prevented his having them, it gave him no uneasiness. He gave games and shews, and largesses by weight and measure, not from ostentation, nor with a view to popularity, but to discharge a debt exacted

exacted by custom. He built several publick works, though not fond of building, because they were necessary or convenient. By no means nice in what regarded his person, he did not go to the baths at unusual hours, nor did he value himself upon the invention of new ragouts for his table : he was not curious about beautiful and fine stuffs for his dress, nor to please his eye with looking upon a number of slaves, young and handsome. The plain and simple was what pleased him most. Without severity, presumption, or extravagant desires, he was moderate in all things ; ever acting calmly and deliberately, he deserved the encomium bestowed upon Socrates, that he was the only man who knew how to abstain and how to enjoy, whilst others had not resolution for either.

This is the picture drawn by M. Aurelius, his successor, and adopted by our historian. In the reign of Antoninus flourished the historians Justin and Appian, Ptolemy the astronomer, Maximus Tyrius, the Platonic philosopher, Herodes Atticus the orator, with some other writers, and men of genius of less distinction.

Antoninus was succeeded by his two adopted sons, Marcus Aurelius and L. Verus : the former only was called to the throne by the will of Antoninus, but by an astonishing act of generosity, Aurelius associated his brother with him in the empire. This single action affords a specimen of his whole reign, and anticipates the idea of his goodness, equity, moderation, and magnanimity. With respect to Verus, the following shocking portrait will sufficiently display him to our readers.

His effeminacy, which every day increased, from his habits of pleasure, and his constant relish for trifles, gives no reason to think he interested himself enough in the people's sufferings to be greatly concerned, or to seek for remedies.

His vices had much increased, during his stay in the East : he there found every thing that could add to his natural disposition for pleasure ; and the respect he had for his brother, the only check upon his conduct, was considerably weakened : accustomed to independency, for almost five years, Verus, upon his return to Rome, would be no longer under restraint ; he endeavoured to regulate several things without Aurelius's knowledge, and instead of hearing and consulting with him, he confided in wretched freedmen, who studied and flattered his passions ; the comedians, puppet-players, musicians, which, as I mentioned before, he had brought with him from Syria, were his usual company ; and every day, after supping with his brother, he came home, to make up for the time he had lost at a modest

modest and sober repast, with a debauch, where men of pleasure only were his guests, and where the table was served by the dregs of the people, the disgrace of the city, and the pests of all good manners: with this worthless company he often passed the night, 'till, overcome with sleep, he was obliged to be carried in mens arms to his bed.

Capitolinus has preserved to us a particular account of one of these entertainments, where the profusion was immense: it was not enough for Verus to be served with whatever of wines and meats were delicate and rare; there were twelve with him at table, and to each guest he gave the young cupbearer, who had served him with drink, and a butler, with a compleat service of plate, and the same live animals, whether beasts or birds, whose flesh had been at the table: every thing he drank out of was valuable, both in itself and its ornaments; gold, silver, crystal, and precious stones; every time any one drank, the cup was changed, and was always given to him who used it; he gave them chaplets of flowers, which were out of season, with pendants wove with gold, and gold cups, filled with the most exquisite perfumes; and to carry them home, he gave them vehicles, all brilliant with silver, with a set of mules, and a mul-teteer to drive them; the expence of this entertainment was reckoned to amount to six millions of sesterces, or seven hundred fifty thousand livres: when Aurelius was informed of it, he was much concerned at such foolish extravagance; this was all he could do, after his imprudence in raising Verus to an equal share of power with himself.

Having no longer a right to reprimand or censure, with authority, he endeavoured to instruct him by his example. Verus had built a pleasure-house, upon the Clodian way in Etruria, where he gave himself up to his usual extravagancies, with his freedmen and other proper companions: he invited his brother to come there to see him; Aurelius did not refuse his invitation, and passed five days there, employing himself in his imperial functions, holding councils, and administering justice; but Verus was incapable of seeing the beauty of this virtuous conduct, and the disgrace of his own: his diversions and debauches admitted of no interruption; and Aurelius returned to Rome, with less hopes than ever of his amendment.

Verus had likewise learned in Syria to spend the nights in gaming; at other times, he would imitate Nero in his scandalous pastimes; disguised, with his head in a cap, which covered part of his face, he ran up and down the streets of Rome in the night, went into the taverns and places of debauch, and there quar-

quarrelled with every mean fellow he met; he often brought back to the palace marks of the blows he had received in these indecent scuffles.

‘ He was fond of chariot-races, and was a zealous favourer of the green faction, or company; he interested himself for the charioteers of that livery, so openly and with so much partiality, that frequently, as he was sitting by Aurelius, at the games in the circus, he was reproached and affronted by their rivals, the blues; vying with Caligula in his extravagancies, he was ridiculously fond of a horse he called the bird, he gave him raisins and pistaches to eat, and had him brought into his palace with cloaths of purple; he would have his fleetness rewarded with bushels of pieces of gold, and marks of honour; and called after his horse’s name a very large cup, which he used in his high debauches.

‘ Verus had every vice but cruelty; it is even uncertain whether he had not a natural disposition to it, which he could not exert, because of the obstacle which Aurelius’s great goodness put to it. This suspicion may be suggested from his passion for gladiators: so fond was he of this inhuman diversion, as to forget himself and turn actor, at least whilst he was in Syria, and frequently made it a part of his entertainments. He that could please himself with shedding the blood of mean persons, would very probably, had he been absolute master, not have spared that of the most illustrious.’

It would be unnecessary to dwell upon the character of M. Aurelius. His book of Moral Reflections is the surest portrait of his mind that can be drawn. His reign was the age of philosophers: it produced those two famous enemies of Christianity, Celsus the epicurean, and Crescentius the cynic; Sextus Empiricus the sceptic, and the philosophers Dimonax and Apuleius. The amiable and witty Lucian flourished likewise under M. Aurelius, as did Galen, Pausanias, and Aulus Gellius, the most pedantic of all grammarians.

We have bestowed so much time on the preceding reigns, that we can only say of Commodus, that he was the very reverse of his father Aurelius. His reign revived the iron age, and introduced the decline of the Roman empire. He was lascivious, debauched, effeminate, and cruel. His hands were stained with the blood of his own empress, and of several of the most worthy senators. After a detestable reign of near thirteen years, he died by poison and the halter, hated in his life, and unregretted at his death.

We have already given our sentiments of M. Crevier as an historian. Farther specimens will appear from our extracts, and the epitome we have given of the volume before us, in which we have generally made use of the words of the author. In justice to the translator we must add, that his version is executed with infinitely more accuracy and judgment, than any of the former volumes we have perused.

ART IV. *The History of Frederick the Forsaken. Interspersed with Anecdotes relative to several Personages of Rank and Fashion in this Metropolis. In two Volumes; 12mo. Price 6 s. Noble.*

AS the chaste writer of novels may be deemed, of all others, the most useful moralist, so we may venture to pronounce the obscene and prophane historian of feigned transactions, the most dangerous enemy of society. Assisted by the powers of invention, the novelist can make his situations so interesting as to deprive the reader of the power of election, and engage him to espouse virtue or vice at discretion. The passions spontaneously become the instruments whereby we are insensibly deluded, and invariably retained in the interest of those characters painted with the strongest fervour of genius, and glow of colouring: thus villainy may be rendered so amiable, and virtue so ridiculous, that we cannot but exult in the triumph of the former. Piety may be represented in a forbidding attitude by its inflexible severity, while the wit, the stratagem, and good humour of a vicious character will not fail of, at least, gaining admirers. We have heard the most pathetic and engaging moralist of the age censured for drawing a villain so irresistibly insinuating, that every reader must be enamoured with the beauties of the portrait.—What female does not shed tears at the deserved fall of the lively and frolicksome Lovelace? To impress the mind with a sense of virtue by an affecting detail of natural incidents, is rendering the passions subservient to the purposes of religion and morality. We regard examples as the incidents of the narrative, and consider its precepts rather as inferences from the story, than designed instructions. It is with pleasure then we bestow just praises on the most feeble endeavour to promote virtue, and assure our readers, that every line in the novel before us, seems to be dictated with a view to rouse, unite, and direct the social affections, to exert themselves in the cause of piety and moral sentiment.

In a certain village in the North-riding of Yorkshire, lived Mr. Thomas Goodman, master of a free-school of great repute, to which office he had been appointed after sustaining the keenest

shafts of disappointment and misfortune. His function he discharged in such a manner, as induced several persons of fortune to send their children under his tuition ; and his morals were so pure, and his character so unblemished, that he gained the affection and esteem of all his acquaintance. Mr. Goodman's family consisted of a wife and one daughter, an infant at the commencement of this history, to whom his tenderness was looked on as a pattern worthy the imitation of all parents ; nor was Mrs. Goodman at all inferior to her husband, in those virtues which distinguish and grace her sex. One evening, as this happy pair were sitting under the shade of some jessamines and woodbines, that formed a rural arch before the door of their dwelling, observing, with pleasure, the spirits of their little family let loose from the bondage of study, they saw a well-looking man riding towards them, with a boy in his arms, whom they doubted not was to be added to their family. Their conjecture was right ; the stranger accosted Mr. Goodman in these terms : " Though I am hitherto a stranger to your person, I am not so to your character, which has made me chuse to place this young gentleman with you. There are some reasons which make it necessary he should be with persons, whose tenderness may be as much depended on as their care to instruct him. He shall never be taken away at the holidays ; you shall have an extraordinary allowance on that account, and the care of providing his cloaths and attendance in case of sickness must devolve on you ; for, tho' he has powerful relations, there is none who can at present acknowledge him. Name your terms, and I will now advance one quarter's payment ; and shall punctually do the same every future quarter, that you may still have security in your hands ; nor fancy, because his birth is obscured, that any deceit is intended." The terms were proposed, and immediately accepted : after which Mr. Goodman, inquiring the name of his young pupil, was answered it was Frederick, by which alone he was to be called, as it was not convenient to reveal his surname. He was further informed that the stranger's name was Green ; and that a letter, in case of necessity, directed to be left for him at the post-office in York, would arrive safe to his hands.

The particulars of Frederick's behaviour in his infantile state merit no particular regard ; but we cannot omit the description of his person, which early prepossessed Mr. Goodman in his favour. He was near four years of age, tall, and excellently proportioned. His countenance was open and engaging, his complexion fair, beautifully contrasted with the blooming roses in his cheeks, and the coral of his lips, which, opening in sweet

innocent smiles, discovered two rows of pearly teeth. A pair of fine blue eyes, which already denoted expression and penetration, informed and animated his other charming features. As Frederick grew up, he displayed such uncommon sweetness of manners, so tender and capacious a heart, ideas so clear, sentiments so refined, and a judgment so quick and penetrating, as equally excited astonishment and paternal affection in the breast of Mr. Goodman. When he was about the age of fifteen, Mr. Goodman received a letter, acquainting him, that no farther provision would be made for his pupil, who was now at liberty to pursue what course of life his inclinations might direct. Inclosed was a bank-bill for 20 *l.* as the last supply he should ever receive. The contents of the letter were made known to Frederick in the tenderest manner; and, to console him, Mr. Goodman added, that he should ever regard him as his own child; that he should continue with him, and be supplied with every necessary, while the small sum, which was his whole fortune, should remain untouched; and, in case he could not better provide for him at a proper age, he should then be articulated as his clerk, and qualified to serve any other person in that capacity.

The revolutions in Mr. Goodman's family, and his own death, brought our hero up to London with an hundred pounds, left him by his truly parental tutor, testimonials of his character, and a large stock of erudition and manly sentiments. Determined to push his fortune, he cast about for an employment, and luckily met with an advertisement in the news-paper that brought him to the acquaintance of captain Johnson, a commander in the navy. That gentleman was pleased with the good sense, the modesty, and genteel address, which he discerned in Frederick. He engaged him as his steward, but treated him as his companion, and soon received him into his intimate friendship. With the captain he made a cruise, which turned out so fortunately, that he was enabled to purchase a lieutenancy in colonel Johnson's regiment, to whom he was strongly recommended by his brother the captain. His colonel contracted a strong friendship for Frederick, which was soon after dissolved by an accident, and again renewed by a singularly generous and spirited action of Frederick's.

During our hero's residence in London, his accomplishments and personal qualities introduced him into a genteel circle of female acquaintance. Among these miss Louisa Edwards chiefly attracted his notice, more on account of the sprightliness of her wit, the humanity of her disposition, and generosity of her senti-

sentiments, than either her beauty or fortune; though the one had long been the object of adoration, and the other of ambition. On a slight acquaintance Frederick conceived the highest opinion of this lady's merit; but his discernment discovered some circumstances in her conduct which he could wish to amend, though he was sensible they proceeded from the innocence of her heart, the gaiety of her temper, and her affluence. He could not bear to see a woman of distinguished sense run into all the fashionable foibles of her sex, surrounded by a crowd of flattering coxcombs, and lavishing her fortune in play and dissipation. In a word, his heart was insensibly engaged: her profusion and coquetry gave him the utmost concern, and he resolved to apprize her of the consequences of her conduct, at the hazard of all his hopes and the lady's esteem. An accident, which more fully displayed his love and her folly, brought him to this resolution.

‘ One evening, as he was going home, he saw a hackney coach stop at a noted usurer's, and out of it came a lady, who, tho' very much muffled up, he discover'd to be miss Edwards; her going into the house excited his curiosity, and he conceal'd himself near the door, till he saw her come out, and go into the coach again: he wish'd to know her business there, and knocking at the door, ask'd if they had any lodgers? on their replying in the negative, he ask'd who the lady was, who had just been there? on perceiving they hesitated in answering, he told them he had a very particular reason for his being so inquisitive, that it wou'd give him the utmost satisfaction to know her errand, and gave them the most serious assurances, that it shou'd be no prejudice to them or the lady, if they wou'd inform him. After some delay, the woman told him, the lady was an entire stranger to her, and that she did not even know her name; that having a pressing occasion for money, she had applied to them, and that they had lent her two hundred pounds on some jewels. Frederick was amaz'd, but beg'd to see them, and on their being shewn, knew them perfectly well, for those he had often seen her wear. He thank'd the woman for her obligingness, and re-assur'd her of his secrecy, and took his leave with an aching heart. Good heavens! cried he, is it possible that my Louisa can be reduc'd to this! what an ebb must a woman be at, when she can consent to part with her ornaments! O this cursed gaming! 'tis to that it must be owing. Some debt of honour, contracted last night at the masquerade, has caus'd this, and which he had not taken this method to pay, perhaps she must have done it with her honour. Cruel thought! that a woman of her sense, her fortune, shou'd make herself a companion for sharp-

ers ! I must find a way to restore them to her. What will her malicious acquaintance say when they see her without those gems, which indeed gave no lustre to her, but she illustrated them ; why, why is she so bewitch'd ! a train of thoughts of this kind wou'd force their way, before he cou'd think, of what he so ardently desir'd, how he cou'd serve her : pity and indignation by turns possess'd him. And all subſided into love, and a resolution not to rest, till he had procur'd money to redeem them.

‘ Had he known the true circumstances of the case, his admiration of her wou'd have been heighten'd. ’Tis true she was extravagant, and her itch for play frequently drain'd her purse to the last guinea, but her benevolence even exceeded that, and she wou'd leave herself without a shilling, rather than see a fellow creature distress'd ; her ear was open to every prayer, and her heart bled for every woe, while her hand reliev'd every object that implor'd her assistance. It happen'd at this very time, that she was very short of money, when a person, who had been her school-fellow, wrote a very moving letter, begging her assistance. She went immediately herself, to see how she cou'd be serviceable, and met a sight which affected her too much, to give her time to study an excuse. This person was unfortunately married, her husband was arrested, threaten'd with a jail, and herself and children with beggary ! Louisa's tender heart, melted at the scene, she went directly to her banker, but he begg'd leave to defer complying with her demands for a few days ; she then drove to a female friend's, in order to borrow money, but meeting with an excuse, her impatience prevail'd, she sent home her chariot, took a hackney coach, and concealing her face as much as she cou'd, pull'd off her jewels, and dispos'd of them as had been related, and flew to restore comfort to her oppress'd friend.’

Frederick found means to borrow the money, sent his landlady, in whom he could confide, to the usurer's, redeemed the jewels, and sent them, with a friendly but respectful anonymous letter, to miss Edwards. He employed his landlady, to prevent the discovery of his officiousness ; and so well concealed his hand-writing, that Louisa had not the least suspicion that he was concerned in the transaction. Chance, however, betrayed him ; and the uncommon generosity of the action augmented miss Edwards's opinion of a person she had before began to distinguish in a particular manner. She returned the obligation by purchasing him a company in the same corps in which he was a lieutenant. This produced a still stronger intimacy, and the whole

whole town concluded it would be a match, before Frederick had ever presumed to aspire at so much good fortune. The obscurity of his birth, his station in life, her opulence, her rank, and pride, had almost extinguished the faintest hope of success. He recapitulated, in his own mind, all the particulars of her behaviour, from the time he was first honoured with her acquaintance. Her particular regard for him, her generosity, the preference she had shewn him in a dispute with a young nobleman, her almost general coquetry, her fondness for play, and, above all, her lately incurring the censure of the whole town, by taking part in a competitorship between two actors, and, from mere goodness of heart, supporting the interest of the least popular, with a variety of other discordant sentiments, raised such a tumult in Frederick's breast, as no one but a doubtful lover can comprehend. He had before softly hinted advice to her in a copy of verses: he obtained pardon; but his admonitions were neglected. Now he found her reputation was dearer to him, than the displeasure his freedom might possibly incur by a more serious remonstrance: even this he resolved upon, rather than suffer a woman so near perfection to be lost, merely from inattention to what she might think the trifles, the minutiae of conduct, which the French expressively call by the appellation of *lesser morals*. His sincerity cost him her favour: he was forbid her house, and ordered to attend the service of his country in Germany, before he had time to know that Louisa's resentment continued no longer than the first sallies of passion, which soon yielded to the secret inclination she entertained for Frederick. Her pride was greatly piqued; but love soon put the most favourable construction on our hero's conduct. His sincerity became an addition to his other virtues, and Louisa now accused herself more freely than he had done. Her coquetry appeared detestable; and her extravagance, her itch for play, and love of dissipation, unpardonable. She beheld Frederick in the light of an amiable friend, above the meanness of servile adulation, and zealously warm for her interest. She repented of her reproaches, and was shocked at the prohibition she had laid, that he should never come into her presence.

While Louisa was distracting herself with these reflections, she received a farewell letter from Frederick, apologizing for his rudeness, lamenting his misfortune, and acquainting her with his call to Germany. In this letter she perceived such purity of passion, and sincerity, as altogether overwhelmed her with grief, fixed her in the resolution of amending her conduct, and determined her to quit the town, and embrace the invitation given her of visiting Scotland, with some relations of distinction.

In the mean time Frederick, torn with the pangs of love and despair, passed the sea, acquired some honour in the campaign, returned to town, fell into the company of a professed gamester, by whom he was ruined, was forced to sell his commission, and reduced to beggary. As he was one day ruminating on his fate, and revolving in his mind various projects for obtaining a livelihood, he was recognized by one captain Smith, whom he had known in Flanders. The captain carried Frederick to his house, introduced him to his uncle Mr. Nugent, a rich West India merchant, and recommended him in such warm terms, that this gentleman resolved to send him clerk to his factor in Jamaica, with a handsome salary. While he was at dinner with his patron, a gentleman entered the room, who was no sooner seated, than, casting his eyes on Frederick, he exclaimed,

“ Good heavens ! Mr. Frederick, how you are grown ! what an alteration has twelve years made ! ” Frederick was astonished, and after looking some time very attentively at the stranger, said, “ Upon my word, Sir, I cannot recollect you ; ” “ No, replied he, don’t you remember me ? why my name is Green, I us’d to come every quarter, by your grandmamma’s order, to Mr. Goodman’s, to pay for your schooling and cloathing, you was just fourteen when I went abroad, you was then a sweet boy, I’ve often desired to hear of you since, but to no purpose. ”

‘ Frederick’s surprize was beyond description : he now perfectly recollected every feature of Mr. Green’s face, and cried out, “ Good Providence ! at last my wishes are answered, tell me, good Sir, who were my parents, who was that grandmother you mention ? ” “ What, replied Mr. Green, don’t you know ? Did she die with the secret in her bosom ? Why these are your parents, Mr. Nugent is your father, and Mrs. Nugent your mother, of which I’m ready to make oath. ” Here was a set of starers ! Frederick stared on them, fearful of believing what he could wish, and they on him, and Mr. Smith on all of them. Mr. Nugent at last broke the profound silence, by saying, “ Mr. Green, I believe you are a very honest man, and I cannot think my nephew would be accessary to bringing an impostor into my family, but I can’t devise how this gentleman can be my son, I never had but one child, and that died in the birth, as my wife informed me ; for I was not in England when it was born. ” “ Aye, Sir, replied Mr. Green, you thought so, and so did Mrs. Nugent, but I knew to the contrary, and had the care of him, till you got me the place to go to Jamaica ; I was sworn to secrecy, or would then have told you of it, but my old lady assured me she wou’d discover it before her death ; but that the child lived, parson Wilkins who christened him, and

and nurse Parry who suckled him, can witness, if they are alive, and I am sure this gentleman is he."

"Mrs. Nugent, who had been silent all this time, cried out; "Is it possible? did my child live? and cou'd my mother be so cruel, as to deprive me of the pleasure of knowing it? tell me Mr. Green every circumstance." Mr. Green began as follows. "You know, madam, that Mr. Nugent was sent abroad to prevent his marrying you, my master and lady little thinking it was too late, and that you was already in a fair way of giving him an heir; and that he had not been long gone, before my lady discovered it, and that she was very angry about it; all this you know better than I do, but one day she sent for me to her; Green, says she, can you keep a secret? Yes, my lady, said I; well but says she, you must swear to do, till I give you leave to divulge it; I told her I wou'd; and after I had taken my oath, she told me, that you was married privately to Mr. Nugent, that your father knew nothing of it, and wou'd never forgive you if he did; now Green, said she, I have so contriv'd, that he shall know nothing of her lying in, and you must provide a nurse to take care of the child, which I do not intend she shall know lives, in case it does, as a punishment for her disobedience: remember you have sworn to keep it a secret. I again repeated my promise, and went in search of a nurse; I found, about ten miles from our house, a very good sort of a woman, one dame Parry, with whom I made an agreement to take care of a child I shou'd bring her, and I kept a horse constantly saddled, that I might be ready to set off at a moment's warning. My master was luckily gone into the country, when master Frederick was born, and my lady managed so well, that very few in the family knew any thing of the matter, and those that did, were sworn to secrecy, as also was parson Wilkins, who was sent for to christen him, before I carried him away. I used to go every week while he was at nurse to see him, and when he was near four years old, my lady desired I wou'd look out for a school, at some distance; having heard of Mr. Goodman, I plac'd him there, and went constantly every quarter, for near ten years after; when you Sir, got me the place to go abroad. Your marriage was made publick before that, and I had often urged my lady to let you know that your son liv'd, and repeated it very strongly before my departure; but all the answer she made me was, that she would do it when she thought proper; and in some letters I wrote to her after I was gone, I again urg'd her: this, madam, is nothing but the truth; and if Mr. Wilkins, and the other persons I named are alive, they can prove it also, and moreover, I have by me all the bills I

paid for his board, &c. and several letters from my lady, when she was in town, about him, which I will produce to convince you of the truth of what I say."

In a word, such further testimonies were produced as fully satisfied the happy parents, and raised Frederick to the height of affluence.

Louisa had not heard a syllable of Frederick until his misfortunes happened. That occurrence she had sent to her by an idle London correspondent. Deeply affected with the situation of a man she loved, and to whom she owed that tranquillity of mind she enjoyed during her retreat, she immediately set out for London, determined to find out Frederick, and relieve him in despite of calumny. The first person of whom she made inquiry was an old friend of Frederick's, on whose prudence she could depend. After receiving Mr. Vincent's (for so he was called) assurances of fidelity, she told him,

"I've been inform'd of Mr. Frederick's unhappy situation, and am not ashamed of owning, that his advice has been of inestimable service to me; my fortune enables me to return the favour in some measure, and my request to you is, that you'll instantly find him out, and let me know how I can serve him." Mr. Vincent found by Louisa's discourse and the emotion she discover'd, that she was ignorant of Frederick's successes, and he was willing to keep her so, as well to indulge his curiosity, as to enjoy the pleasure of giving her a sudden surprize; and answer'd, "Indeed, madam, the poor young fellow has been unlucky, but I fear you will have cause to repent of your charity: forgive me if I hint what the world will say to a young lady's coming two or three hundred miles to assist a young adventurer!" "The world! Mr. Vincent, return'd Louisa, with indignation, is the opinion of the world to be regarded in a case where the happiness of a fellow creature is depending? I'm sure the good will clear me from any imputation of folly; and tho' I wou'd willingly escape the lash of the most mean detracter, yet here, I am above calumny. No, Mr. Vincent, I'm sure none will censure me, but those poor mean creatures, who had not spirit enough to aid the man in distress, whom they courted, when in prosperity; I pity, and I despise them." Mr. Vincent, a little touch'd, replied, "Well, madam, I own you have an heroic way of thinking, and deserve applause." "I seek no applause, replied she, I only wish to help a worthy man. I will gladly lose the merit of it, and shall think myself farther oblig'd to you, if you will take it upon yourself, nor ever let even Frederick know that he is oblig'd to me; I wou'd save him the confusion of thinking so." Mr. Vincent cou'd
not

not help being charm'd with her generosity and delicacy, and was on the point of letting her know, that her assistance was now needless; but as he expected great pleasure from the discovery, he determin'd to suspend it to make it more pleasing. "I cannot exactly tell, said he, where he is to be met with, but there is a gentleman to sup with me to-night, who is the most likely person to inform us, if you will favour us with your company." "What Sir, interrupting him, did not you just now mention the opinion of the world, and wou'd you introduce me to another for intelligence, in order to make my designs more publick?" "You have nothing to fear from him," replied he, he is Mr. Frederick's most intimate friend, and has been so throughout his misfortunes, tho' not in a capacity of helping him; and you may rely on his prudence; perhaps you know him, his name is Nugent." He look'd attentively at her, when he spoke, to see if he cou'd perceive any alteration in her looks, whereby he cou'd think she knew any thing of the matter, but to no purpose. "No, replied she, I know but one of that name, a very great West-India merchant, who was one of my uncle's executors, and I don't think he is the person you mean." No, madam, this is a young gentleman, Mr. Frederick's and my particular friend, do but consent to come, and I dare promise you, you will not be displeas'd. Let me tell Mrs. Vincent she may expect you." Louisa paus'd a little, but at last told him she wou'd certainly wait on them.

'Mr. Vincent took his leave, and inform'd his wife of every tittle that had pass'd; and she, who was both a friend to Frederick and his fortune, was highly pleas'd, and waited with impatience for the scene which was to be acted in the evening.'

Mr. Vincent put the same friendly deceit on Frederick: 'He conducted Frederick into the dining-room, and presenting him to Louisa, said, "This, madam, is Mr. Nugent; and this, Mr. Nugent, is the most generous of women."

'What was the surprise, the joy of this couple! Ye that have known what innocent, pure, disinterested love is, and the sensations which the unexpected meeting with the worthily beloved object causes, can tell! Words are too poor, else would I tell the uninformed, and those who are incapable of entertaining that really noble passion, when confin'd within those bounds which wisdom places, what extatic transports this interview gave to each party!'

Frederick obtained permission of his uncle to pay his addresses to Louisa, she consented to give him her hand, they were married, and became the patterns of connubial felicity. It is im-

impossible for us to enter upon the incidents that render the character of our hero interesting: sufficient it is, that the whole tends to enforce virtuous sentiments by example; that useful moral lessons are impressed, while the mind is engaged in an entertaining narrative; that all the characters are natural, and the situations affecting: in a word, that although we cannot class our author among the first-rate novelists, it will be doing him no more than justice to place him above mediocrity, and allow that he has exerted his best endeavours to the best of purposes, to promote virtue and the good of society.

ART. V. *Various Prospects of Mankind, Nature and Providence.*
8vo. Price 4s. 6d. Millar.

THE ingenious essays which compose this volume, indicate a clear understanding, a pious disposition, an ingenuous and good heart, willing to promote the good of society, and eager to vindicate the justice and wisdom of providence, from an attentive view of the operations of nature. The author writes with the temper of a man, who felt conviction, and was conscious of the truth of what he asserted: calm, but not timid, he answers all the arguments advanced to depreciate humanity, and arraign providence, with eloquence, perspicuity, and moderation. His principal intention is to illustrate the principles of morality, and natural religion, while he is communicating a variety of excellent observations on human society, and sketching out a plan of perfect government, imaginary in practice, but useful and entertaining to a philosopher. This, at least, is a subject worthy of curiosity, and the finest exercise of reason the wit of man can devise; nor is it impossible, were any model of government received by the universal consent of the learned, but an opportunity might offer in some future age of adopting and reducing it to practice: in any event, such speculations cannot be devoid of utility, as they not only sharpen the genius and improve our knowledge, but afford hints of improvement in real and practicable forms of government.

In the essays before us, the author's ideas are too general, with respect to politics, to incur the ridicule usually attached to the character of a projector. His model of a perfect government consists only of mere out-lines, which he examines with candour, in order to discover its practicability in the present situation and circumstances of mankind. He enters upon the subject, with pointing out the defects of human society, and shewing that the want of perfect political constitutions has been the

the greatest obstruction to the improvement of reason. After taking a cursory-view of human knowledge, and remarking the deficiency of every science and art, he concludes, that those political systems, and those maxims of education that occasionally prevail, are altogether inconsistent with a perfect state of human society. The want of harmony among individuals, the contests for wealth and power among different nations, the ambition of princes, their clashing interests, and those infinite causes of violent struggles and bloody wars, which destroy millions of people, are not only incompatible with human society, but destructive of the effects of the rational principle. He takes into the account poverty, which discourages great numbers from marrying, by rendering them incapable of providing for their families, and thence impedes the increase of mankind. Intemperance and debauchery, which have likewise the same tendency; the other various causes, which either destroy the species, or impede its multiplication. Before society can attain perfection, we must suppose the earth completely cultivated, idleness totally banished, universal industry introduced, and every man's talents directed to those purposes for which they seem adapted by nature. To establish such a model of society, it will be absolutely necessary to exclude property, and whatever can excite jealousy, ambition, avarice, and the lust of power. However difficult it may be to form a consistent idea of such a government, our author ventures to proceed, in the next essay, to trace its principal outlines and characteristics.

Though, like the enquiries of alchymists after the philosopher's stone and panaceas, all researches to contrive a perfect constitution, may lose the principal object; yet they will fully compensate the labour of the philosophers, by presenting him with a more extensive prospect of human kind, especially if they aim at something more comprehensive than any model of government hitherto imagined. This our author's certainly is, it being calculated not to the affairs of a single nation, but for uniting all mankind under governments, which shall preserve the same language, maintain an universal correspondence, and raise the whole human race to the highest perfection. The reader may see the general draught of our author's notion in the following extract :

‘ As it is absurd to suppose that mankind never had a beginning, let us imagine, that soon after their first appearance on our globe, when they amounted only to a thousand or ten thousand, or some such small number, they had been formed into a society in which there was to be no property, nor any division

division of lands for private use ; but in place of establishing property, that they had agreed upon a proper and equitable distribution of the labour necessary for cultivating and adorning that spot of earth which they inhabited, and for supporting the whole society in common in an agreeable way. Let us suppose further, that the whole race of mankind who were alive at that time, and were then to be united in one society, had occupied a certain part of the earth, consisting of ten thousand or a hundred thousand acres, or any other quantity, greater or less, proportionable to their number ; or that they had measured out a tract of land according to the nature of the soil, or the natural division of the earth by seas, great rivers, or mountains. Suppose this territory to have been able to support a greater number, call it ten times, or a hundred times as many as were in the society when it was first erected. Suppose a regular plan to have been formed of the manner in which this tract of land was to be cultivated and adorned in the best manner, pointing out the situation of the houses, the manner of their architecture and different apartments, with their proper furniture ; the methods of laying out the adjacent fields, sowing and planting them with all proper grains, herbs and trees, and storing them with cattle. Suppose this plan to have been as convenient, elegant, magnificent, as the society in these circumstances could be supposed capable of contriving and executing, with the art and skill of which they were masters, or with which the All-wise saw it proper to inspire them, in order to lay a foundation for the happy government of mankind in ages. Suppose that this plan was to be carried into execution by all the members of the society, in such sort that none of them should be idle, or wholly exempted from working, nor should any be overburdened, or obliged to such hard and severe labour as might be prejudicial to their health, or indispose them for study and contemplation at proper seasons. Suppose all the members of the society to be executing this plan so as never to want, or to be in danger of wanting abundance of provisions of all kinds for their present comfortable subsistence, while they were gradually carrying on such works as were intended for ornament and magnificence, as well as for use. In a word, let us suppose this society to lay down proper rules for improving their minds in knowledge and virtue, and in this view to oblige their members to work only three or six hours a day, or in a greater or less proportion according to the exigences of the society, leaving the rest of the time to be employed in study and contemplation, or in diversions and recreations of any kind, according to every man's humour,

humour, or agreeably to some particular rules and statutes consistent with the fundamental maxims of the government.'

Next our author descends to more minuteness, entering into a detail of the general laws of his society ; the sum of which is, that there shall be certain governors, but without any marks of pre-eminence and distinction, except the necessary authority and power of punishing a transgression of the laws. That there shall be no private property ; that every one shall labour for the public, and be supported by it ; that every one shall be obliged to contribute something to the common stock of labour, without being oppressed or over-burthened.

In the third essay he endeavours to prove, that such a model of government as the author has exhibited, is by no means inconsistent with the human passions and appetites ; but we can by no means assent to his reasoning, though we should admit the possibility of first establishing it. The governors appointed to enforce the laws, and maintain regulation, must be chosen on account of some superior qualities. This very superiority of talents, the power delegated by authority, and the natural disposition of the human mind to acquire influence and estimation, would soon rouse ambition, and destroy the equality proposed. Gratitude might often overturn the constitution. A person of extraordinary abilities arises, he makes discoveries of the utmost importance to society, and becomes popular by the amiable qualities of his mind ; what recompence has the public besides that of exalting his dignity, and conferring upon him particular privileges ? Would not such marks of distinction destroy the balance, and excite ideas of power and superiority ? But it would be unnecessary to enter into a debate. Experience shews, that whole nations, from motives of gratitude alone, have been induced to part with their liberty, and confer despotic power upon men who had performed signal services. In a word, we must suppose the human mind wholly changed, and the passions extinguished before the idea of the author could possibly be reduced to practice. He has, indeed, given up the argument in the fourth section, and shewn that the circumstances of mankind will not admit of the model of perfect government he proposes. Here it is proved, that the increase of the species must considerably exceed the diminution by deaths, and that as mankind would be perpetually multiplying, the earth would at last be insufficient to afford nourishment, or even room for the human species. There are certain primary determinations of nature, to which all other things of a subordinate kind must be adjusted. A limited earth, a limited degree of fertility, and the continual in-

crease

crease of mankind, are three of these original determinations, that will ever frustrate all attempts to render society perfect and permanent. We may admire the speculations of genius; they may sometimes prove useful in correcting certain political enormities; legislators ought to regard them as models, and patriots keep them constantly in view, in order to adopt certain maxims as far as they are consistent with their particular circumstances; but this is all that can be expected from fine-spun systems, which always suppose human nature either better or worse than it is found by experience.

In the fifth prospect, as it is called, the ingenious author drops political debates, and agreeably flatters the mind with a beautiful picture of the magnificence of the works of Providence, and the dignity of human nature. This subject has been frequently treated, but never, we think, with more eloquence and force of description, than by our author, who, by the way, seems to owe considerable unacknowledged obligations to the spirited and ingenious M. Maupertuis. We cannot deny our readers the satisfaction of perusing the following elegant review of the works of human genius, though the quotation somewhat exceeds the limits prescribed to extracts. Speaking of arts and sciences invented by mankind, our author goes on,

‘ Over all these arts and sciences, philosophy presides, as of the highest dignity. She judges of their different merits and pretensions. She assigns to each of them their respective provinces, and preserves her own superiority. Various are mens dispositions and abilities, and by their different characters, they discover different degrees of perfection. But it is by the study and practice of true philosophy, that the highest dignity of human nature is displayed. Among all the characters of mankind, that of the philosopher himself is the most perfect. Distinguished from those of an inferior kind, by clearer and more distinct perceptions; by more comprehensive views both of nature and art; by a more ardent love and higher admiration of what is excellent; by a firmer attachment to virtue, and the general good of the world; by a lower regard for all inferior beauties compared with the supreme, consisting in rectitude of conduct and dignity of behaviour; by a greater moderation in prosperity, and greater patience and courage under the evils of life; the real philosopher, though not absolutely perfect, sets the grandeur of human genius in the fairest light.

‘ But not only in this exalted character; in those also of an inferior order, the excellence of human reason and genius renders itself conspicuous.

‘ By

‘ By statuary, we bring distant objects to sight, and recall past scenes. We form images of men and other animals, which appear to breathe, feel, and live.

‘ With greater art, the painter represents all kinds of solid bodies upon a plane. Though no image can be felt upon the smooth surface, we behold with admiration, heights and hollows, mountains and valleys, men and cattle, which bear a perfect resemblance to what they are in nature.

‘ After another manner, the poet displays his art, and sets all sorts of objects before us without any sensible image. By apt and natural descriptions, he presents them to the imagination. Not only sensible objects, but the inward motions and affections of the soul, pass before us in review. By drawing feigned, as well as real characters, he displays the native graces of virtue and wisdom, and exposes the deformity of vice and folly. By the sentiments and examples of the personages whom he introduces, he powerfully touches our hearts, and instils the soundest instruction at pleasure.

‘ The tragic poet assumes a sovereign command over our strongest passions. To enable us to govern and refine them, and to prepare us to meet with great and sudden calamities in life, he exercises us by representations of imaginary evils. By views of the distresses of virtue, he cherishes our love of it; melts us into the deepest compassion, and awakens our highest concern for the afflictions of the great and good. But in a moment he repays this generous concern, by raising an inexpressible joy, while he unravels the plot, and makes us spectators of the final and compleat happiness of the virtuous.

‘ With an equal or greater force of genius, the Epic poet, by the sublimity of his conceptions, and the harmony of his numbers, equals the virtues and dignity of heroes; and approaches to the magnificence and majesty of nature.

‘ The orator, not only unravels the darkest and deepest plots, and sets the most intricate subjects in the clearest light, but subdues every unmanly passion, rouses up whatever is generous in the human breast, extinguishes all mean and unworthy regards, inspires courage and a contempt of danger, and animates his audience with the love of glory, and with a concern for the public good.

‘ By music, we so strike and agitate the invisible substance of air, and direct its imperceptible motions with so divine an art, as raises an enchanting harmony, which composes, exalts, and ravishes the soul.

‘ Geometry

‘ Geometry determines lines, to which we cannot apply any measure. It traces out lines, which though continually approaching nearer to one another, can never coincide, however far they are extended. It has discovered the most ingenious, surprising, and just mensurations of surfaces and solid bodies. It traces accurately the paths of bodies which are thrown into the air, though projected at random in any direction whatsoever.

‘ From projectiles near the surface of the earth, astronomy leads our thoughts to the planets, which are of equal magnitude, and of a similar substance to that of our earth. It considers these mighty globes as projected by an almighty hand; and confined in their different orbits, by that same gravity which causes all bodies that are projected by man to descend to the earth. By means of imaginary points, lines, and circles, it divides the heavens into its distinct regions. It assigns to the fixed stars, their settled habitations. It marks out the wide circuits of the planets and comets; and calculates their periods, oppositions, and conjunctions, with an astonishing exactness.

‘ In the easiest manner, arithmetick adjusts the greatest sums by a cypher and the nine digits. It adds, multiplies, and divides numbers in every manner that can be required. It arranges and combines them in all sorts of regular serieses and progressions, both finite and infinite. It not only discovers with a wonderful facility, the properties and sums of finite ones, from general principles, without a tedious consideration of each particular number; but by determining the sums of such progressions as can never come to an end, sets bounds to infinity itself. With no less surprising invention, it effects impossibilities, and when no real quantity can be found which will answer the question that is proposed, it finds out a just solution by imaginary, yet intelligible quantities; or by a series of quantities which continually approximates to the truth, till at length all error vanishes.

‘ In the monuments of architecture, we see the monuments of human strength and skill. By this noble art, magnificent edifices, stupendous arches, and lofty obelisks have been erected; which stand firm against the attacks of the fiercest storms, and convey to latest posterity the memory of the most ancient ages.

‘ By a numerous train of mechanical arts, mankind have provided for the dignity, for the pleasure, and for the convenience of life. They measure their time accurately, by dials, clocks,

clocks, and watches. By pendulums, they correct and adjust the inequalities of the sun's motion. By telescopes and microscopes, they enlarge the objects of sight; while, through the machinery of glasses, as by magic, they descry the minute and concealed parts of nature; or force the most distant objects to appear in their presence, and to expose themselves to view. By the help of polished mirrors, they draw the most exact pictures in the twinkling of an eye; and not only mimic the forms, but the quickest motions of every object which is exposed before the mirrors.

‘ By a sagacious application of the force of gravity, they abridge their labour, and multiply their forces in what proportion they see necessary. They have invented pumps, by which they make water ascend contrary to its nature. By those of another form, they compress and dilate the invisible and intangible substance of air: nay, human genius has found out the means of weighing the air, and of ballancing, in some measure, the clouds of heaven.

‘ The more common and familiar arts, as well as those that are refined, are certain proofs of human sagacity. Scarce can we open our eyes, and take the slightest view of human society, but indisputable effects of human genius present themselves every where to our minds.

‘ By planting, sowing, and all the various operations in agriculture and gardening; by pasturing, fishing, and hunting; and by all the arts of preparing food, mankind at once display their genius, and provide plentifully for the necessities and comfort of human life.

‘ How ingeniously does the profound and learned chymist extract the enlivening spirit from the grossest and most lumpish materials! He separates the different ingredients, and reduces compounded substances into their first principles. But, without this deeper chymistry, by the more useful and common arts of brewing and distilling, we extract the spirituous parts out of grains, seeds and fruits, and furnish ourselves with plenty of refreshing and strengthening liquors.

‘ How curious are the processes from the first principles of cloth, till it is wrought up into its utmost perfection, and is turned into so dissimilar a substance! How great is the disparity between the seeds that are cast into the earth, and the finest linnen and laces into which they are changed; or, between the wool in its natural state, and the cloths into which it is converted; or, between the materials that are furnished by despicable insects, and the finest silks that are wrought out of such

contemptible materials! Even the familiar arts of spinning, weaving, bleaching and dying, have been carried to a perfection that may justly be admired. In expressive damask and tapestry, the inferior labours of the loom and needle emulate the higher arts of the pencil.'

In the sixth prospect the scene is reversed, and we are presented with a view of the distresses of mankind, and of the brute creation, in such a manner, however, as fully vindicates the wise intention, the justice and mercy of the Almighty.

The seventh section consists of a comparative view of the happiness and misery consequent on human nature, in which the former is proved to exceed the latter. Here the arguments of an eminent French philosopher are ingeniously answered.

In the next section, upon liberty and necessity, our author espouses the free agency of the mind, in opposition to those philosophers who pretend to demonstrate, that we act by external influence, because we act agreeable to our perceptions, and are always swayed by motions arising in a constant succession from a series of perceptions. This subject our author has not treated altogether to our satisfaction: he might have answered the advocates for necessity in a few words, by shewing the power and influence of the passions, and properly distinguishing the actions in which they seem chiefly to over-rule the understanding and reason.

What our author has advanced upon this subject, and in the last section, in proof of a future state, has nothing new to recommend it. His reasoning is clear and solid; but as we cannot call it his own, it would be unnecessary to enter upon a particular review of the debate. We may, however, conclude, that he is a clear, manly, and judicious writer, whose labours merit the highest praises from all well-disposed Christians, and deserve a place among the best writers in vindication of Providence. In a word, his intentions are pious, his arguments ingenious, his learning solid, his descriptions of nature beautiful and lofty, and his style in general animated and ornate; we may therefore safely recommend this, as a production that will afford equal profit and entertainment to the religious reader.

ART. VI. *Letters from the Marchioness de Sévigné, to her Daughter the Countess de Grignan. Translated from the French of the last Paris Edition. Vols. III. and IV. 12mo. Pr. 3 s. each.*
Coote.

THE reign of Lewis the XIVth. in France, like that of Augustus in Italy, was the æra of fine-writing. Nothing can exceed the ease, the delicacy, the propriety in diction and senti-

sentiment of the writers of that age. In the epistolary way the elegant Madam Sévigné stands foremost, and has been justly reputed the finest model of the familiar stile. Void of all art and affectation, she writes genuine from the heart, and pleases as much by her ornate simplicity, as by the strength and justness of her thoughts. The two volumes before us are a valuable addition to the collection of English letters, as they appear to be executed in a manner not inferior to the translation of the former volumes. Such models were greatly wanted in our language, as, except the letters of Sir William Temple, and a few of Dr. Swift's, all the rest seem to have been wrote for the public: even those of the former smell of the lamp, and frequently partake of the stiffness and reserve of the statesman.

We have here digested, in chronological order, the marchioness's letters to her daughter the countess de Grignan, from the year 1672, to the year 1676. They contain almost all the material transactions of the times, and admirably display the humours of the court, and the strange fluctuation of joy and grief, according to the nature of the dispatches received from Germany and the Netherlands, at that time the scenes of war and bloodshed. The reader will probably be delighted with the two following letters, which immortalize the memory of the great Turenne.

‘ I cannot forbear thinking, my dear, of the astonishment and grief you will have been in, at the death of M. de Turenne. The Cardinal de Bouillon is inconsolable: he learnt the news of it from a gentleman of Louvignie's, who, willing to be the first to make his compliments of condolance on the occasion, stopt his coach, as he was coming from Pontoise to Versailles. The Cardinal did not know what to make of his discourse; and the gentleman on his part, finding he knew nothing of the matter, made off as fast as he could. The Cardinal immediately dispatched one of his people after him, and soon learnt the fatal news; at which he instantly fainted away: he was directly carried back to Pontoise; where he has been these two days without eating a morsel, passing his whole time in continual tears and lamentations. Mad. de Guenegaud and Cavoir have been to see him; who are no less afflicted than himself. I have just wrote him a billet, which I think a pretty good one: I acquaint him therein, by way of advice, of the affliction you are in, both from the share you take in all that concerns him, and from the sincere esteem and admiration you entertained for the deceased hero. Pray do not forget to write to him yourself: for I think you write particularly well upon such subjects: in

this case, indeed, you have nothing to do, but give a loose to your pen. Paris is in a general consternation of grief at this great loss. We wait in the greatest anxiety for another courier from Germany. Montecuculli, who was retreating, is returned back; and, doubtless, hopes to profit not a little, by an event so favourable for him. They say, that the troops gave a cry, that might have been heard at two leagues distance, when news was brought them of their general's death. No consideration was capable of stopping them: they demanded to be led immediately to the fight; they were resolved to avenge the death of him who had been their parent, their leader, their protector, and defender; that, while he was with them, they feared no danger, and were determined to avenge his death: "So lead us on," they cried, "think not to stop us; we are bent for the fight." This I had from a gentleman who belonged to M. de Turenne, and was sent from the camp to his majesty. While he was relating all this, he was bathed in tears, and all the time that he was relating the circumstances of his master's death. The ball struck M. de Turenne directly across the body. You may easily imagine he fell from his horse, and expired; but he had just life enough left to crawl a step or two forwards, and clinch his hands in the agonies of death; and then a cloak was thrown over the body. Boisguyot, which is the person's name who made the relation, never quitted him till he was carried, with as little noise as possible, to the first house. M. de Lorges was about a league distance from the place where the accident happened; judge what must be his condition, when he heard of it. His is the chief loss, who must take charge of this army, and be answerable for all events, till the arrival of the Prince, who cannot join him in less than three weeks. As for me, I am thinking, twenty times in a day, of the poor Chevalier de Grignan: he certainly will never be able to support this loss, without losing his reason. Indeed, every one who knew and loved M. de Turenne, are greatly to be pitied.'

The following letter, in particular, shews in what veneration the whole French nation held the marshal.

'I would fain have all that you write to me of M. de Turenne inserted in a funeral oration. There is an uncommon beauty and energy in your stile; you had then all the force of eloquence that can be inspired by grief. Think not that his memory can be lost here, since your letter is arrived. That torrent which carries every thing along with it, cannot remove a memory so well established: it is consecrated to immortality; and that even in the hearts of a great number, whose sentiments on this subject can never be effaced. I was the other day

at

at Mr. de la Rochefoucault's; Mr. le Premier came thither, Madame de Lavardin, Mr. de Marillac, and Madame de la Fayette. The conversation, which lasted two hours, turned wholly on the divine qualities of this true hero; the eyes of every one were bathed in tears; and you cannot believe how deep the grief of the loss of him is engraven on all their hearts. You have exceeded us in nothing, but in the satisfaction of sighing aloud, and of writing his panegyric. We remarked one thing, which was, that he had not only been admired at his death. The largeness of his heart, the vast extent of his knowledge, the elevation of his mind; all this the world was full of during his life: How much higher the admiration of it was made to rise by his death you may easily imagine. In a word, my dear, do not think that the death of this great man is regarded here like that of others. As for his soul, it is a miracle, which can proceed from nothing but the perfect esteem every one had for him, that none of the devotees have yet taken it into their heads to doubt whether it be in a good state; it is not possible to comprehend that sin or guilt could find a place in his heart; his conversion, so sincere, appeared to us like a baptism. Every one speaks of the innocence of his manners, the purity of his intentions, his humility free from all manner of affectation, the sentiments of solid glory his heart was filled with, without haughtiness or ostentation, loving virtue for its own sake, without regarding the approbation of men, and, to crown all, a generous and christian charity. Did not I tell you of the regiment that he clothed? It cost him fourteen thousand francs; and left him almost without money. The English told Mr. de Lorges, that they would continue to serve this campaign to revenge his death; but that after this they would retire, not being able to serve under any other general after M. de Turenne. When some of the new troops grew a little impatient in the morasses, where they were almost up to the knees in water, the old soldiers animated them in this manner: What is it you complain of? It is plain you do not yet know M. de Turenne: he is more grieved than we ourselves are, when we are under any difficulty; he is thinking of nothing this moment but removing us from hence; he wakes, while we sleep; he is a father to us; it is easy to see that you are but young soldiers: thus they encouraged them. I return to the state of his soul. It is really a remarkable thing that no zealot has yet thought fit to make a doubt, whether it has pleased God to receive with open arms one of the best and noblest souls he has created: Reflect a little upon this general assurance of his salvation, and you will find it is a kind of a miracle scarcely ever known but in his case. In a word, none has yet presumed to doubt of his everlasting rest.

ART. VII. *Flora Britannica: sive Synopsis Methodica Stirpium Britannicarum.* Auctore Johanne Hill, M. D. Societatis regiae Burdigalensis, &c. Sec. 8vo. Pr. 9s. Waugh.

THE infinity and universality of Dr. Hill's writings have often obliged us to censure his conduct, and often to applaud his genius; we mean his conduct with respect to literary reputation. Were we to estimate his merit by the bulk, the variety of his works, the vein of sprightliness, the air of confidence, and the plausibility that characterizes them, we should admire him as a prodigy and living library; whereas, if we judged by the candour, the accuracy, the solid erudition, and the real utility of his astonishingly numerous performances, the doctor would sink greatly in our esteem. Every one knows the facility with which a book may be compiled upon any subject; but it requires discernment to discover the merit of spinning out volumes upon no subject at all; of speaking decisively upon points of which the author is altogether ignorant; of persuading the reader that he is fully master of them; and that he instructs, while he only amuses and deludes, or, in the fashionable phrase, *lumbags* the public. We claim to ourselves some share of this distinguishing talent; which we have considerably improved by our long experience in reviewing: we can now see, at one glance, whether an author steps forth in an intire new suit, or whether he only turns, scours, and disguises a dress, that became so familiar to his acquaintance, as to betray his poverty. Were he to convert his breeches into sleeves for a coat, and adorn the seat of honour with the superfluous plaits of his upper garment, we should still be able to trace the strange metamorphosis, and restore every part of the suit, down to a button, to its original situation. It is vain, therefore, for those sons of industry to rack their invention in contriving expedients to pass off old, threadbare, and tattered subjects for new, while the public countenances persons whose business it is to detect the imposture. We have seen books come smoking from the press, which, if read backwards, like the Hebrew, would appear to be as ancient as the art of printing. Every month presents us with an author new faced, and trimmed so sprucely, that after passing in review before the literary tribunals of our coffee-houses, and triumphing for a while in the success of his impudence, we have forced him to sneak back to his garret, and wrap himself in his original obscurity.

With respect to the writer before us, we could with all his performances deserved the praise that is certainly due to his genius,

mas. It is extremely disagreeable to us to be under the necessity of censuring almost every production of a gentleman, whose talents we cannot but respect. To see an author purloin from writers infinitely inferior to himself, and even plunder his own works, has in it something exceeding contemptible and little, that indicates an entire disregard of literary reputation, and a sordidness beneath the character of a scholar. We should be sorry to tax Dr. H— unjustly ; but we must confess, that the reader who discovers any thing new in the *Flora Britanica*, except a stiff unclassical Latinity, and a few unmeaning distinctions, is possessed of penetration superior to our pretensions. To us it appears to be no other than the British Herbal, translated into a learned language, blended at random with the *Methodus* and *Synopsis* of Ray, and divided into classes, agreeable to the sexual system of Linnæus. The definitions prefixed, if we mistake not, are literally copied from the celebrated Swedish botanist ; the number of classes is exactly the same ; the descriptions, consisting of a patchwork of Latin and English, are transcribed from various authors, and even the subdivision of Linnæus from the number of pistils, or female parts of generation, transplanted from the *Genera Plantarum* into the *Flora Britanica*.

ART. VIII. *London and its Environs described. Containing an Account of whatever is remarkable for Grandeur, Elegance, Curiosity or Use, in the City and in the Country twenty Miles round it. Comprehending also whatever is most material in the History and Antiquities of this great Metropolis. Decorated and illustrated with a great Number of Views in Perspective, engraved from original Drawings, taken on purpose for this Work. Together with a Plan of London, a Map of the Environs, and several other useful Cuts.* 8vo. 6 Vols. Pr. 1l. 10s. Doddsley.

PERSONS the best acquainted with our metropolis, and the surrounding country, will find an extensive fund of entertainment in this copious and accurate description. To strangers it will prove not only exceedingly amusing, but the easiest and best guide through the infinity of streets, squares, public edifices, and private buildings, with which this vast city is crowded. The whole is digested in exact alphabetical order ; the descriptions of the principal curiosities are just and spirited ; and the author seems to be well acquainted with the facts he advances, both from books and observation. Possible it is, that amidst the variety and multiplicity of subjects, he may have fallen into errors ; but we must confess they have escaped our discernment ; and it is probable that few are of any consequence, as the proprietors appear to have spared no labour or

expenſe in procuring the beſt information. What will be regarded as peculiar to this work, is the deſcription of all the towns, palaces, and ſeats in the neighbourhood of London: to this we may add the complete liſts and accounts of the pictures and curioſities in the poſſeſſion of the nobility and gentry, which being intirely new, cannot but augment the value of the work, and prove very acceptable to the public. We might as well enumerate the words in a dictionary, as particularize this performance: the only method of conveying a juſt and entertaining idea, will be by an extract, which, however, we ſhall abridge conſiderably, in order to circumscribe it within reaſonable limits. Thoſe who have ſeen Windſor-caſtle, will acknowledge the accuracy of the following deſcription, and thoſe who have not, may form a tolerably diſtinct idea from it, of the majeſty of that ſuperb and princely edifice.

Windſor-caſtle, the moſt delightful palace of our ſovereigns, was firſt built by William the Conqueror, improved with additional buildings, and a ſtrong wall, by Henry I. and entirely new built by Edward III. upon his inſtituting the moſt noble order of the garter. This monarch may be deemed the founder, as by his order the preſent ſtately caſtle, St. George's-chapel, and the ſtrong ſtone rampart in which it is enclosed, were erected. Great additions were made by ſeveral of the ſucceeding princes, particularly by Edward IV. Henry VII. Henry VIII. queen Elizabeth, and Charles II. As this laſt ſovereign uſually kept his court here in the ſummer ſeaſon, he ſpared no expence in rendering it worthy the royal reſidence. In ſhort, he left ſcarce any embellishments to be added by his ſucceſſors, except a few paintings ſet up by James II. and William III. in whoſe reign the whole was completed.

The caſtle is ſituated upon a high hill, riſing by a gentle aſcent. It enjoys a moſt delightful proſpect around, and contains within the walls about twelve acres of land. In the front is a wide and extenſive vale, adorned with rich corn fields, verdant meadows ſhaded by tuſted groves, and watered by the ſmooth and beautiful river Thames, that exhibits a delightful proſpect from the palace. Behind are ſpacious lawns, and hills covered with wood, as if dedicated by nature for game and hunting. On the declivity of the hill is a fine terraiſ, faced with a rampart of free-ſtone. 1870 feet in length: nothing can exceed the beauty of this walk, or the variety of the proſpect from it; in which nature and art ſeems to rival each other. To paſs over the external beauties of the ſituation, which exceed deſcription, we come to the royal apartments.

{ The

‘ The entrance is through a handsome vestibule, supported by columns of Ionic order, with some antique bustos in several niches ; from hence you proceed to the great staircase, which is finely painted with several fabulous stories from Ovid’s *Metamorphoses* : in the dome Phaeton is represented desiring Apollo to grant him leave to drive the chariot of the sun ; in large compartments on the staircase, are the transformation of Phaeton’s sisters into poplar trees, with this inscription, *Magnus tamen excidit ausus* ; and Cycnus changed into a swan. In several parts of the ceiling are represented the signs of the Zodiac supported by the winds, with baskets of flowers beautifully disposed : at the corners are the four elements, each expressed by a variety of figures. Aurora is also represented with her nymphs in waiting, giving water to her horses. In several parts of the staircase are the figures of Music, Painting, and the other sciences. The whole is beautifully disposed and heightened with gold, and from this staircase you have a view of the back-stairs painted with the story of Meleager and Atalanta.

‘ Having ascended the staircase, you enter first into the queen’s guard-chamber, which is compleatly furnished with guns, pistols, bayonets, pikes, swords, &c. beautifully ranged and disposed into various forms, as the star and garter, the royal cypher, and other ornaments.’

In the queen’s presence-chamber, are the pictures of Judith and Holofernes, by Guido Reni, a Magdalen by Sir Peter Lely, and a Prometheus by young Palma. The canopy in the queen’s audience-chamber is of fine English velvet, set up by Q. Anne. All the tapestry was made at Coblentz, and presented to Henry VIII. The pictures hung up in this room are a Magdalen by moon-light, the work of Carracci ; St. Stephen stoned, by Rotterman ; and Judith and Holofernes, by Guido Reni. In the ball-room, the ceiling of which is greatly admired, are a Madonna, by Titian ; Fame, by Palmegiani ; Pan and Syrinx, by Stanick ; and Duns Scotus, by Spagnoletto. The queen’s drawing-room is adorned with a fine ceiling of the gods and goddesses, sitting in assembly ; a sleeping Cupid, by Poussin ; and several other pictures, by eminent masters.

‘ In the queen’s bed-chamber, the bed of state is rich flowered velvet made in Spitalfields, by order of queen Anne, and the tapestry, which represents the harvest season, was also made at London, by Poyntz. The ceiling is painted with the story of Diana and Endymion, and the room is adorned with the pictures of the Holy family, by Raphael ; Herod’s cruelty by Giulio Romano ; and Judith and Holofernes, by Guido.

‘ The next room is the room of Beauties, so named from the portraits of the most celebrated beauties in the reign of king Charles II. They are fourteen in number, viz. Lady Ossory, the duchess of Somerset, the duchess of Cleveland, lady Gramont, the countess of Northumberland, the duchess of Richmond, lady Biron, Mrs. Middleton, lady Denham and her sister, lady Rochester, lady Sunderland, Mrs. Dawson, and Mrs. Knott. These are all original paintings drawn to great perfection by Sir Peter Lely.

‘ In the queen’s dressing-room are the following portraits, queen Henrietta Maria, wife to king Charles I. queen Mary, when a child, and queen Catherine ; these three are all done by Vandyke ; the duchess of York, mother to queen Mary and queen Anne, by Sir Peter Lely.

‘ In this room is a closet wherein are several paintings, and in particular a portrait of the countess of Desmond, who is said to have lived to within a few days of an hundred and fifty years of age ; also a portrait of Erasmus and other learned men. In this closet is likewise the banner of France annually delivered on the second of August by the duke of Marlborough, by which he holds Bienheim-house built at Woodstock in Oxfordshire in the reign of queen Anne, as a national reward to that great general for his many glorious victories over the French.

‘ You are next conducted into queen Elizabeth’s or the picture gallery, which is richly adorned with the following paintings : king James I. and his queen, whole lengths, by Vanommer ; Rome in flames, by Giulio Romano ; a Roman family, by Titian ; the Holy family, after Raphael ; Judith and Holofernes, by Tintoret ; a night-piece, by Skalkin ; the pool of Bethesda, by Tintoret ; a portrait of Charles VI. emperor of Germany, by Sir Godfrey Kneller ; the wise men making their offerings to Christ, by Paulo Veronese ; two usurers, an admired piece, by the famous blacksmith of Antwerp ; Perseus and Andromeda, by Schiavone ; Aretine and Titian, by Titian ; the duke of Gloucester, a whole length by Sir Godfrey Kneller ; prince George of Denmark, a whole length by Dahl ; king Henry VIII. by Hans Holbein ; Vandaneli, an Italian statuary, by Correggio ; the founders of different orders in the Romish church, by Titian and Rembrandt ; a rural piece in low life, by Bassano ; a fowl piece, by Varelst ; the battle of Spurs near Terovaen in France, in 1513, by Hans Holbein ; two views of Windsor castle, by Wofterman, and two Italian markets, by Michael Angelo. In this room is also a curious amber cabinet, presented by the king of Prussia to queen Caroline.’

‘ From this gallery a return is made to the king’s closet, the ceiling of which is adorned with the story of Jupiter and Leda.

Among

Among the curiosities in this room is a large frame of needle work, said to be wrought by Mary queen of Scots, while a prisoner in Forthinghay castle; among other figures, she herself is represented supplicating for justice before the Virgin Mary, with her son, afterwards king James I. standing by her; in a scrawl is worked these words *Sapientiam amavi et exquisivi a juventute mea*. This piece of work, after its having lain a long time in the wardrobe, was set up by order of queen Anne. The pictures are, a Magdalen, by Caracci; a sleeping Cupid, by Correggio; Contemplation, by Caracci; Titian's daughter, by herself; and a German lady, by Raphael.

In the king's dressing-room are two beautiful pieces, the birth of Jupiter, by Giulio Romano, and a naked Venus, by Sir Peter Lilly. His majesty's bedchamber is hung with elegant tapestry, representing the story of Hero and Leander: the bed of state is of fine blue cloth, richly embroidered with gold and silver. On the cieling Charles II. is painted in the robes of the garter, under a canopy supported by Time, Jupiter and Neptune with a wreath of laurels over his head, and attended by Europe, Asia, Africa, and America, paying him homage. The king's picture, when a boy, is here, by Vandyke, and St. Paul stoned at Lystra, by Paulo Veronese. In the king's drawing-room are some exquisite ceiling paintings, together with a variety of fine pictures, particularly a Venetian lady, by Titian; a converted Chinese, by Sir Godfréy Kneller; Herodias's daughter, by Carlo Dolci; and a Magdalen, by the same hand. Here likewise are the portraits of our late gracious and excellent sovereign George II. and his queen Caroline, whole lengths; Hercules and Omphale, Cephalus and Procris, the birth of Venus, and Venus and Adonis, by Genario; a naval triumph of Charles II. by Vervio; nymphs and satyrs, by Rubens and Snyders; a piece of still life, by Girardo; a night-piece, by Quislin, with several other good paintings.

In the king's audience chamber, the canopy, which was set up in the reign of king Charles II. is of green velvet, richly embroidered with gold, and on the ceiling is represented the establishment of the church of England at the restoration, in the characters of England, Scotland, and Ireland, attended by Faith, Hope, and Charity, and the Cardinal Virtues; Religion triumphs over Superstition and Hypocrisy, who are driven by Cupids from before the face of the church, all which are represented in their proper attitudes, and highly finished. The pictures hung up in this room are, our Saviour before Pilate, by Michael Angelo; the Apostles at our Saviour's tomb, by Scavoni;

voni; Peter, James and John, by Michael Angelo; and the duchess of Richmond, by Vandyke.

‘ The king’s presence chamber is hung with tapestry containing the history of queen Athaliah, and the ceiling is finely adorned with painting. Mercury is represented with an original portrait of king Charles II. which he shews to the four quarters of the world, introduced by Neptune; Fame declaring the glory of that prince, and Time driving away Rebellion, Sedition, and their companions. Over the canopy is Justice in stone colour, shewing the arms of Britain to Thames and the river nymphs, with the star of Venus, and this label, *Sydes Carolynum*: at the lower end of the chamber is Venus in a marine carr drawn by tritons and sea-nymphs. The portraits hung up are, Henry duke of Gloucester, brother to king Charles II. and his governess the countess of Dorset, both by Vandyke; and father Paul, by Tintoret.

‘ The king’s guard chamber, which you next enter, is a spacious and noble room, in which is a large magazine of arms, consisting of some thousands of pikes, pistols, guns, coats of mail, swords, halberts, bayonets, and drums, disposed in a most curious manner in colonades, pillars, circles, shields, and other devices by Mr. Harris, late master gunner of the castle; the person who invented this beautiful arrangement of arms, and placed those in the great armoury in the Tower of London. The ceiling is finely painted in water-colours: in one circle is Mars and Minerva, and in the other Peace and Plenty. In the dome is also a representation of Mars, and over the chimney-piece is a picture of Charles XI. king of Sweden, on horseback, as big as the life, by Wyck.

‘ At an installation, the knights of the garter dine here in great state in the absence of the sovereign.

‘ You next enter St. George’s chamber, which is particularly set apart to the honour of the most illustrious order of the garter, and is perhaps one of the noblest rooms in Europe, both with regard to the building and the painting, which is here performed in the most grand taste. In a large oval in the centre of the ceiling king Charles II. is represented in the habit of the order, attended by England, Scotland and Ireland, Religion and Plenty hold the crown of these kingdoms over his head; Mars and Mercury, with the emblems of war and peace stand on each side. In the same oval Regal Government is represented upheld by Religion and Eternity, with Justice attended by Fortitude, Temperance and Prudence, beating down Rebellion and Faction. Towards the throne is represented in an octagon St. George’s

George's cross incircled with the garter, within a star of glory supported by Cupids, with the motto,

HONI SOIT QUI MAL Y PENSE.

And besides other embellishments relating to the order, the Muses are represented attending in full consort.

' On the back of the state, or sovereign's throne, is a large drapery, on which is painted St. George encountering the dragon, as large as the life, and on the lower border of the drapery is inscribed,

VENIENDO RESTITUIT REM,

in allusion to king William III. who is painted in the habit of the order, sitting under a royal canopy, by Sir Godfrey Kneller. To the throne is an ascent by five steps of fine marble, to which the painter has added five more, which are done with such perfection as to deceive the sight, and induce the spectator to think them equally real.

' This noble room is an hundred and eight feet in length, and the whole north side is taken up with the triumph of Edward the Black Prince, after the manner of the Romans. At the upper part of the hall is Edward III. that prince's father, the conqueror of France and Scotland, and the founder of the order of the garter, seated on a throne, receiving the kings of France and Scotland prisoners; the Black Prince is seated in the middle of the procession, crowned with laurel: and carried by slaves; preceded by captives, and attended by the emblems of Victory, Liberty, and other *ensignia* of the Romans, with the banners of France and Scotland displayed. The painter has given a loose to his fancy by closing the procession with the fiction of the countess of Salisbury, in the person of a fine lady, making garlands for the prince, and the representation of the merry wives of Windsor.

' At the lower end of the hall is a noble music gallery, supported by slaves, larger than the life, in proper attitudes, said to represent a father and his three sons, taken prisoners by the Black Prince in his wars abroad. Over this gallery on the lower compartment of the ceiling is the collar of the order of the garter fully displayed. The painting of this room was done by Verro, and is highly finished and heightened with gold.'

As it would exceed the bounds of an article to recite all the curious particulars specified by our author, we shall conclude with his account of the ceremony of installing the knights of the garter; only observing, that the ancient structure of St. George's-chapel is built in the purest stile of Gothic architecture.

ture. ‘ The order of the garter was instituted by Edward III. in the year 1349, for the improvement of military honour, and the reward of virtue. It is also called the order of St. George, the patron of England, under whose banner the English always went out to war, and St. George’s cross was made the ensign of the order. The garter was, at the same time, appointed to be worn by the knights on the left leg, as a principal mark of distinction, not from any regard to a lady’s garter, ‘ but as a tie or band of association in honour and military virtue, to bind the knights companions strictly to himself and each other, in friendship and true agreement, and as an ensign or bage of unity and combination, to promote the honour of God, and the glory and interest of their prince and sovereign.’ At that time king Edward being engaged in prosecuting, by arms, his right to the crown of France, caused the French motto *Honi soit qui mal y pense*, to be wrought in gold letters round the garter, declaring thereby the equity of his intention, and at the same time retorting shame and defiance upon him, who should dare to think ill of the just enterprize in which he had engaged, for the support of his right to that crown.

‘ The installation of a knight of this most noble order consists of many ceremonies established by the royal founder, and the succeeding sovereigns of the order, the care of which is committed to garter king at arms, a principal officer of the order, appointed to support and maintain the dignity of this noble order of knighthood.

‘ On the day appointed for the installation, the knights commissioners appointed by the sovereign to install the knights elect, meet in the morning, in the great chamber in the dean of Windsor’s house, dressed in the full habit of the order, where the officers of the order also attend in their habits; but the knights elect come thither in their under habits only, with their caps and feathers in their hands.

‘ From hence the knights walk two and two in procession to St. George’s chapel, preceded by the poor knights, prebends, heralds, pursuivants, and other officers of the order, in their several habits; being arrived there, the knights elect rest themselves in chairs behind the altar, and are respectively introduced into the chapter-house, where the knights commissioners (garter and the other officers attending) invest them with the surcoat or upper habit of the order, while the register reads the following admonition: ‘ Take this robe of crimson to the increase of your honour, and in token or sign of the most noble order you have

have received, wherewith you being defended, may be bold, not only strong to fight, but also to offer yourself to shed your blood for Christ's faith, and the liberties of the church, and the just and necessary defence of them that are oppressed and needy.' Then garter presents the crimson velvet girdle to the commissioners, who buckle it on, and also girds on the hanger and sword.

'The procession of each knight elect separately is afterwards made into the choir, attended by the lords commissioners, and other companions of the order, and preceded by the poor knights, prebends, &c. as before, garter in the middle carrying on a crimson velvet cushion, the mantle, hood, garter, collar, and george, having the register on his right hand, who carries the New Testament, and the oath fairly written on parchment, and the black rod on his left. On entering the choir, after reverence made to the altar, and the sovereign's stall, the knights are conducted to their several stalls, under their respective banners, and other ensigns of honour. The knights elect then take the oath, and are completely dressed, invested with the mantle of the order, and the great collar of St. George, which is done with great state and solemnity.

'After the installation, the knights make their solemn offerings at the altar, and prayers being ended, the grand procession of the knights is made from the choir in their full habits of the order, with their caps frequently adorned with diamonds and plumes of feathers, on their heads, round the body of the church, and passing out at the south door, the procession is continued in great state through the courts of the castle into St. George's-hall, preceded by his majesty's music; in the following order, the poor knights of Windsor; the choir of St. George's-chapel; the canons, or prebends of Windsor, the heralds, and pursuivants at arms; the dean of Windsor, register of the order, with garter king at arms on his right hand, and on his left the black rod of the order; the knights companions, according to their stalls, their trains supported by the choristers of St. George's chapel.

'The knights having for some time rested in the royal apartments, a sumptuous banquet is prepared, if the sovereign be present, in St. George's-hall, and in his absence, in the great guard chamber next adjoining, and the knights are introduced, and dine with great state in the habits of the order, the music attending. Before dinner is ended, garter king at arms proclaims the style and dignity of each knight, after which the company retire, and the evening is closed with a ball for the ladies in the royal lodgings.'

For further particulars we must refer the reader to the original work, assuring him that his money will not be mispent in the purchase, or his time in the perusal.

Art. IX. *Twelve Discourses upon the Law and Gospel. Preached at St. Dunstan's Church in the West, London. By W. Romaine, M. A. Lecturer of the said Church. 8vo. Pr. 4s. 6d. Worrall.*

THE name of the author of these discourses will doubtless prejudice many readers against them, and prepossess, perhaps, still more in their favour. Since there are parties in religion as well as politics, he will be considered by some as a profound divine, and by others as an enthusiast. As it is our intention to give every author a fair hearing, we shall observe a medium between these two extremes. This preacher is by no means destitute of learning and abilities, though we cannot entirely acquit him of enthusiasm, and of adopting opinions which may be justly looked upon as innovations in the church. The preface discovers the principle upon which he proceeds in the general course of the work; namely, that all men being transgressors of the law, as neither a partial nor a sincere obedience to it are admitted by scripture, they can be saved only by faith in Jesus Christ, whose death and sufferings are alone sufficient to atone for their sins. The twelve discourses before us turn upon the following subjects; most of which must be acknowledged, at once, popular and interesting. 1st, On the necessity of divine teaching; 2dly, On the moral law; 3dly, Upon the ceremonial law; 4thly, Upon the law of faith; 5thly, Upon imputed righteousness; 6thly, Upon being righteous over-much; 7thly, Upon the right knowledge of the Lord God; 8thly, Upon the right love of the Lord God; 9thly, Upon the right love of our neighbour; 10thly, Upon the cleansing virtue of Christ's blood; 11thly, The balm of Gilead; and, 12thly, Upon the promises of God.

We shall now proceed to lay before the reader whatever has occurred to us worthy of remark in the perusal of each. In page 23d, the author justly observes, that the arts and sciences cannot enlighten the blind eyes of the natural man, nor convey to his mind one spiritual idea. This is evident from the examples of Tully, Plato, and Socrates, whose religious opinions were altogether perplexed and erroneous. He adds, in page 31, that God teaches his children spiritual and divine things by his word, as explained and applied by his spirit. These, according to him, cannot be put asunder, the word being as essential

essential to the spirit as light is to the eye, in order to produce vision.

Herein we are entirely of his opinion ; for though Socrates pretended to be guided by a dæmon, or genius, and many of the moderns have declared, that their minds were enlightened by supernatural impulses, we cannot but ascribe this merely to the influence of superstition.

In discourse the second, Mr. Romaine does little more than enlarge upon what he had before advanced in his preface.

In discourse the third, he endeavours to explain the various types or symbols, by which the ceremonial law prefigured the coming of Christ : but his opinions upon this subject appear to us a little forced and extravagant.

But in discourse the fourth, we meet with a full declaration of his principles. The doctrine of faith without works, which is the chief tenet of the Methodists, is herein strenuously asserted, and still farther insisted upon in the following sermon ; wherein we are told, that the chief enemies to it are the Papists and the Pharisees among us. With this name our zealous theologian brands such Protestants as admit any degree of merit in human actions ; which opinion he declares to be the ruling principle which separates the popish from the protestant communion. In this assertion our author is somewhat singular ; the doctrine of the real presence has been always looked upon as the most material difference in opinion between the two churches. However, we cannot but own, that it was well-judged to endeavour to fix an imputation of favouring popish principles upon his adversaries. Such expedients have often proved of high service in controversy : but we are told still farther, that this doctrine has many other enemies ; amongst these are the careless sinner and the formalist. The former treats it with contempt, because he does not see its value, or his own want of it : the latter will not receive justification by imputed righteousness, but will have his own righteousness seated on the throne along with Christ.

Discourse the sixth turns upon an explanation of the text, *Be not righteous over-much* ; which Mr. Romaine understands of those who having violated the law in some essential article, think to compensate for their transgression by observing it better afterwards. This coincides with what he had advanced before, namely, that he who transgresses the law in any single instance, is as guilty as if he had transgressed it in every thing.

There is nothing very remarkable in the following discourses until the tenth, in which there are expressions that favour strongly of enthusiasm. The fountain opened for the cleansing of sin is the blood of Christ : in speaking of which the preacher

bursts out into this exclamation, 'Why does the innocent lamb of God thus suffer? Was it not that there might be a fountain opened for sin and for uncleanness? And how then are you affected with the shedding of that blood which can cleanse from all sin?'

The eleventh discourse treats of a similar subject, namely, *The balm of Gilead*, which likewise means the blood of Christ, called, by Mr. Romaine, an infallible remedy for all spiritual diseases.

In the twelfth and last, which treats of the promises of God, there is less of the style peculiar to Methodist preachers, than in any of the foregoing.

Upon the whole, however, those that read religious books will, in most of them, meet with something worthy their attention, as well as something to be rejected; and we may justly apply to Mr. Romaine, what Horace says of Lucilius;

Cum flueret lutulentus, erat quod tollere velles.

FOREIGN ARTICLES.

ART. X. *Dissertatio juridica inauguralis de usu atque auctoritate juris civilis Romanorum in Gelvia, a Jacobo Copes van Hasselt.* Amsterdam.

THOUGH this dissertation, at first sight, may seem altogether local, and relative only to the principality of Guelderland, the learned reader will find it so replete with judicious reflections on the civil law, and the rights of nature, as will fully recompence the trouble of a perusal. The ingenious author sets out with a learned commentary on the instructions given by Charles V. to the chancellor of the court of Guelderland, whereby it is decreed, 'that when any disputed point cannot be determined by the statutes or customs of the province, the chancellor and counsellors shall then have recourse to common law.' Here he proves, that the ancient inhabitants of the province had no written law, and that all their differences were decided by traditional custom. It was not before the fourteenth century that they began to collect the edicts published by the dukes; and the statutes of the bailiages, and smaller divisions of the province. But these edicts and statutes contained only a part of the laws now promulgated, which are greatly enlarged by blending with their own laws and customs, those of the Franks, Saxons, and Normans. Hence, Mr. Van Hasselt

Hasselt concludes, that where the statutes of the province are defective, they ought to be supplied by consulting the greater codes of the above nations.

He next proceeds to explain what he means by the *common law* of the province. This he resolves into the *Roman civil law*, in direct opposition to what is meant by common law in this and other countries: yet his reasons are strong and forcible. Almost all the traditional law being derived from the civil law, which took place in Germany and the Netherlands, after the Romans had established their sovereignty all over that continent, it is just to term that the common law, which is of greatest antiquity, chiefly influences the manners of the people, and is the ground-work of all the statutes and edicts, which are here only the supplements and auxiliaries of the law.

In the second section the author makes a variety of solid remarks on the caution requisite in the free use of the civil law, and its application to all points of controversy: after which he endeavours to fix the precise time when the Roman law was admitted into the courts of judicature in Germany. Here his researches are extremely learned and satisfactory: he has consulted every monument of antiquity to elucidate the subject, and entered upon deep disquisitions, which must prove equally entertaining to the philosopher, the lawyer, and the antiquarian. The result of the whole is, that in case the chancellor and counsellors can find no precedents, either in the Roman or statute law, they are to decide agreeable to the law of nature, or, as our author expresses it, according to the '*dictates of their five senses*.' Only this section will prove useful to general readers, though we cannot but applaud the genius, the erudition, labour, and accuracy, displayed through the whole performance.

ART. XI. *Memoire sur le découvertes & le etablissmens faits le long de côtes d'Afrique, par Hannon, amiral de Carthage. Par M. Bougainville. Paris.*

THE curious in ancient history and geography will receive great satisfaction from the perusal of this ingenious and learned dissertation. Hanno's voyage is esteemed by the learned as one of the most valuable fragments of antiquity. Here we see the Carthaginians, in imitation of the Tyrians, forming the boldest enterprizes for the extension of commerce. Our author's intention is to shew the strict agreement there is between the Carthaginian admiral's journal of his voyage and the best modern accounts; and the extraordinary progress that

powerful republick made in navigation, notwithstanding the ancients were ignorant of the compass, the true figure of the earth, its revolution on its axis, its circuit round the sun; in short, of all those vast discoveries in astronomy due to the industry of the moderns. His memoir consists of four sections.

In the first we have the pure historical narration of Hanno's voyage: in the second the translation, illustrated with explanatory notes. The third section consists of a laboured attempt to fix the exact date of this voyage; and the last, of several ingenious reflections on the commerce and navigation of the ancients. M. Bougainville gives it as his opinion, that the Phœnicians had doubled the Cape of Good-Hope, and were acquainted with the true situation of the continent of Africa; namely, that it is joined to the continent of Asia by that neck of land which separates the Red Sea from the Mediterranean. Upon this information, it was, he imagines, the Carthaginians concerted the plan of pushing their commerce; though, we must own, we cannot see what relation Africa's being a peninsula had to Hanno's voyage. Quitting Carthage, which was situated in the kingdom of Tunis, on the southern coast of the Mediterranean, he passed the Streights of Gibraltar with sixty ships; and, after ten days sailing, arrived at the promontory of *Hermæum*, now called Cape Cantin, near which he established a colony, in a spacious plain called Dumathyr. In three days more he made the promontory of *Soloë*, which, from circumstances, appears to be the same we call Cape Bajadore; the word *soloë*, in the Phœnician, signifying rocky or stoney. Four days farther sailing brought the Carthaginians to the river *Lixus*, probably the *Rio d'Oro*; the banks of which were, according to them, inhabited by the Nomades, a savage people, whose territories extended to the frontiers of Æthiopia. Coasting along for three days more, Hanno arrived at an island at the bottom of a gulph, called *Cernè*; which our author believes can be no other than the Isle of Arguim, though most authors, if we mistake not, are of opinion that *Cernè* was the ancient name of Madeira. He afterwards advanced to a large river, which, from his description, appears plainly to have been the Senaga, or Sanaga. Crossing over to the Cape de Verd Islands, he again returned to the coast, proceeding eastward until he arrived at the Gold Coast, as some imagine, from his description of a kind of monkey peculiar to that division of the coast. Without entering upon every particular of Hanno's voyage, sufficient it is, that the reader will find abundance of curious matters, a variety of ingenious conjectures, and learned interpretations, in Bougainville's Memoir.

ART. XII. *Recueil de Lettres pour servir d'eclaircissement à l'Histoire militaire du regne de Louis XIV. à Paris. 2 Vols. 12mo.*

NOTwithstanding the publick is already well provided with military histories of Lewis XIVth's reign, we will venture to prognosticate that these Letters will make their way. They were wrote in the most shining and bright epoch of that great monarch, when all Europe combined and tried by vain efforts to stop the rapidity of his conquests. Penned in the most animated and spirited stile, by persons who bore a principal part in the victories obtained, the general is taught the principles of the military art by example; and characters, the most worthy of imitation, are drawn in their genuine colours. We see Condè, Turenne, Luxemburgh, and the chief officers of the French army, communicating to king Lewis their schemes, projects, marches, battles, sieges, and encampments, with the motives for their conduct. Nothing can be more characteristical than the letters of the several generals. Condè's stile, rapid and impetuous, paints exactly the fire and vivacity of his genius: his eloquence, like his military skill, seems derived from inspiration. On the contrary, Turenne, more attentive to command than to write well, makes use of a stile simple and unadorned: in every period we discover the great general, void of all affectation, tender of the lives and happiness of his soldiers, his heart overflowing with benevolence and humanity. Sometimes, however, his language is obscure and embarrassed, confirming that observation of the lively cardinal de Retz, that Turenne had certain obscurities in his conduct and speech, which were always cleared up to his honour. In a word, amidst the simplicity and obscurity of his diction, we easily discern that consummate prudence, those vast and extended designs, that talent of profiting by the slightest mistake made by the enemy, the art of occupying the most advantageous posts, of disconcerting the enemy by marches, attacks, and retreats; in a word, of gaining the most complete victories with the least shew and ostentation: Luxemburgh's dispatches are generally clear and explicit; but always set off with fine sallies of genius, which reflect light upon a long detail. Here we see the exact portrait of that general, ever vigilant, active, penetrating, and equally ready to pursue a steady plan of operations, or to seize the present moment of victory. He was the first French general that ever appeared at the head of an army of 70,000 men; and marechal Luxemburgh shewed that he could manage this unwieldy body with the same ease as a small detachment. We believe it is sufficient, that we have mentioned the letters of

these three great generals, wrote on the field of battle, to excite the reader's curiosity to peruse this collection.

ART. XIII. *Le Nouveau Spectateur, par M. de Bastide.* Seyffert. 2 Vols. 8vo.

THE English are, perhaps, the only people on earth who excel in miscellaneous periodical writings, calculated to laugh men out of their foibles, and reprove affectation. The variety of characters to be met with in this land of liberty, furnishes a writer of humour and observation, with perpetual store of ridiculous ideas. In France the case is widely different: the exterior of the whole nation has a near resemblance; all are full of vivacity, and there is no distinguishing a dancing-master from a philosopher, before you enter into serious conversation. In a word, the difference of character cannot be perceived, except by a very piercing sight; it has nothing of that strong cast which forms the true subject of humour. M. Bastide would seem to have been sensible of this inconvenience; he has therefore, endeavoured to supply the want of humour and variety of character, by the sprightliness of sentiment, and the flash of wit. Frequently he enters upon the most serious subjects of morality, and then his essays become tedious and didactic; in a word, totally unfit for the purposes of periodical papers, however valuable they may prove in volumes.

ART. XIV. *Le Castoyement, ou Instruction du pere à son fils. Ouvrage moral en vers, composé dans le troizieme siecle.* 8vo. Paris.

Monsieur Barbazon, the editor of these miscellaneous pieces (for there are several moral and historical essays in prose) has given great application to the study of the old French language, as appears from the preface to this work, as well as from some former publications. The simple manners and naivety of our ancestors, cannot indeed be traced better than in their poems and romances, where not only the character of the people is strongly painted, but the origin, the progress, and the variations of the language are easily pursued. In the preface we have abundance of learned and ingenious remarks on the Celtic, most of them contrary to the sentiments generally received. M. Barbazon is positive, that no vestiges of the old Celtic remain in any modern tongue; and other writers insist, that it seems the basis of most of the European languages, particularly of the northern and British; possibly both may be in the

the wrong. He affirms, that almost all the words supposed to be of Celtic origin, may be fairly derived from the Greek, Latin, and other languages. He exhibits a long list of words in proof of his assertion, and reasons with so much depth and precision as shakes, if he does not overturn, the received opinion. The author seems to be well acquainted with the English, German, Flemish, and the corrupted language of the Swiss cantons. These he examines with great accuracy, and still concludes in favour of his first position.

The poem appears to have been written towards the close of the twelfth century; but the author is unknown. It bears striking marks of genius and a fertile invention. The author conveys his admonitions in elegant fables and beautiful allegories, of which Boccace, Moliere, and La Fontaine, seem to have made their own use. The latter, in particular, has borrowed the fable of the Wolf and the Fox from the eighteenth tale in this poem, without a single alteration, except in the versification. The story of the two Parasites will probably prove an entertaining specimen. At the king's table were two parasites, one of whom, after making a hearty meal, laid all the bones he had picked on the plate of the other; and then turning to the king,

Sire, dit'il, mon compaignon,
Est de mengier si mal glouton;
Tos le os a il despoilliez
Que vas veez ci a rengiez.
Et li autres li respondi
Son gabois moult bien li rendi.
Sire, fait il, j'ai fait à droit,
La char mangai; le os laiffai,
De rien ce quit, mespris n'ai;
Mais c'est le chieres a fait bien
Qui a fait ausfin com le chien
La char & le os ensement,
Sitôt mengiè communalment.

Conte 17.

Monthly CATALOGUE.

Art. 15. *A Poetical Epistle to Mr. Samuel Johnson, A. M.* By Mr. Murphy. Folio. Price 1s. Vaillant.

IF we had nothing else but entertainment in view, we might rejoice in this quarrel between two eminent writers, which, if protracted, will, in all probability, produce many strokes of wit, and much spirited recrimination. But we are sorry to see

gentlemen of real genius at variance, amusing the public at their mutual expence. We some time ago expressed our concern, that Mr. F——n, in his Essay on antient Tragedy, should have so far indulged private resentment as to go out of his way, in order to vilify and depreciate the works of a cotemporary writer, which had been favourably received by the public.

The epistle now before us, replete with keen satire and animated poetry, is intended as a retaliation of that attack. One great misfortune that attends all literary disputes, excited by personal animosity, is the impossibility of maintaining them with decency, or even with candour. A mind exasperated with the sense of an injury received, no longer retains the power of judging without prejudice on any subject that concerns the author of the wrong. Mr. F——n, in his Essay, hath treated the works of Mr. M——y with such rigour as fair criticism would not authorize; and now Mr. M——y, in revenge, mentions Mr. F——n in contemptuous terms, which, in our opinion, are misapplied. Among other strictures, he is stigmatized with a reproach, from which we think it our duty to vindicate his reputation. Mr. M——y, in a note, observes, that a Greek professor mistook the Æolian lyre for Æolus's harp, and gave to the modern Mr. Oswald that which, by classic authority, belongs to the antient Sappho.—This, we own, was certainly a mistake in one of the authors, who, about three years ago, was concerned in writing the Critical Review: but we can assure Mr. M——y it was no mistake of any Greek professor; nor in any shape chargeable on Mr. F——n, who never saw the article until the Number was published. It was the mistake of a person, who, though no professor, is not therefore intirely ignorant of the Greek language in general, nor unacquainted with the writings of Pindar, to which the expression alluded, as any candid reader must acknowledge on the perusal of that very article. It was, in truth, no other than a slip, owing to hurry and inattention; and therefore, we apprehend, not altogether inexcusable: for if, as Horace observes, *aliquando bonus dormitat Homerus*, surely, in the course of a Review, *fas est obrepere somnum*.

With respect to the dispute between Mr. F——n and Mr. M——y, we wish, for the sake of both, they would refer it to the decision of that gentleman to whom this epistle is inscribed; a gentleman whose candour is as universally acknowledged as his genius.

Art.

- Art. 16. *A Refutation of the Letter to an Hon. Brigadier-General, Commander of his Majesty's Forces in Canada. By an Officer.* 8vo. Price 1s. Stevens.

Nothing so much prejudices a good cause as a bad champion. There is a set of scribblers that ply about booksellers shops, waiting for a fare of pamphlet-writing; and when the character of any eminent personage is attacked in print, immediately take up the cudgels, or the pen, in his behalf, without the least regard to his person, or the least provision for his defence: all their aim is to acquire a little money, by flourishing their weapons for the diversion of the public.

The honourable gentleman, who had been so falsely and scurrilously attacked and insulted by an anonymous letter-writer, thinking it beneath him to take any notice of such a contemptible antagonist, this garreter starts out a volunteer in his defence, and manages it so lamely as to betray, as far as in him lay, the cause he had so officiously espoused. He appears to be intirely ignorant of the facts on which the charge of the Letter-writer was founded; and, instead of justifying Mr. T——, he launches out in praise of lord G—— S——, and concludes with invectives against prince F——d of B——k.

- Art. 17. *A Letter from Mr. Foote, to the Reverend Author of the Remarks, Critical and Christian, on the Minor.* 8vo. Price 1s. Davies.

Mr. Foote, that he might not be thought to take any advantage over his antagonist, descends from the chair of Comus into the common road of serious argument, and enters upon a sober refutation of the reverend critick's remarks. He very gravely proves that the *Minor* is not a farce, but a comedy. He engages in a learned discussion about the antient, middle, and modern comedy, in which he interlards divers quotations from Zenophon, Plutarch, Horace, and Quintilian. He defends the practice of producing real characters upon the stage, from the examples of Shakespeare, Moliere, Dryden, Pope, La Bruyere, and Boileau; and, in his turn, makes free with the names of Clemens, Chrysostom, Salvian, and St. Augustine. He enumerates the bad effects of that fanaticism which prevails among the Methodists, treats W——d as an impostor, defends the character of Mrs. Cole as introduced into the *Minor*, inserts a letter supposed to be written from that original to one of his disciples, and concludes with a criticism on the critick's copy of verses. On the whole, if the readers of this piece are disappointed

appointed in their expectation of wit and humour, they must own, at least, that it is replete with sound reason and good sense.

Art. 18. *A Letter to Mr. F—te. Occasioned by the Christian and Critical Remarks on his Interlude, called the Minor. To which is added, an Appendix, relative to a serious Address to the Methodists themselves.* 8vo. Price 6d. Pote.

Here a great deal of abuse is thrown out against the Methodists; how justly founded, we will not pretend to determine. Though we are unwilling to countenance scurrility and dullness, it is with pleasure we observe several late attempts to bring this sect of enthusiasts into contempt.

Art. 19. *A Satirical Dialogue between the celebrated Mr. F—te, and Dr. Squintum; as it happened near the Great Lumber-House in Tottenham-Court Road.* 4to. Price 1s. Ranger.

The object of this pamphlet is the same with that of the preceding: the only difference in the execution is, that this is jocularly dull, and the other solemnly stupid.

Art. 20. *War: An Heroic Poem. From the taking of Minorca by the French, to the raising of the Siege of Quebec by General Murray.* By George Cockings. 8vo. Price 3s. Cook.

We cannot give any encouragement to our author to continue his poetical labours; yet there appear some rays of genius in this performance, and certain circumstances in the life of the author, which strongly recommend him to tenderness, and ought to influence the good-natured critic.

Art. 21. *A Circumstantial Account of the Conduct and Behaviour of Mr. Stirn, now under Confinement for killing Mr. Matthews. Wherein several Reports already published are contradicted, and an Attempt is made to arrive at his true Character.* By A. Crawford, Master of the Academy in Cross-street, Hatton-garden, with whom Mr. Stirn lived two Years as an Assistant. 8vo. Price 1s. Coote.

As the unhappy gentleman, who gave birth to this pamphlet, is now almost forgot, it may seem unnecessary to trouble the reader with the particulars. It is enough that the author has distinguished himself by his sentiments of friendship and humanity.

Art.

Art. 22. *The Universal Bible: Or, Every Christian Family's best Treasure.* Containing the Sacred Text of the Old and New Testament at large. Illustrated with Notes and Comments, whereby the difficult Passages are explained, the Mistranslations corrected, and the seeming Contradictions found in the Oracles of Truth reconciled. By S. Nelson, D. D. 2 Vols. Folio. 2l, Coote.

If the commentaries upon Tacitus, and other prophane authors, have been multiplied to such a degree, that a library might be filled with the volumes that have been composed upon the productions of a single writer, it is not to be wondered at if the sacred oracles of God, in comparison of which all other books are insignificant, should have employed the pens of many learned theologians. The author of the present work seems not to have been surpassed by any of his predecessors in elucidating the sacred Text by the annotations he has made upon it; we therefore recommend his performance to the public, who will find it highly instructive, and acknowledge it to be what the author justly intitules it *Every Christian Family's best Treasure*.

Divines will likewise find it worthy of their attention, as it is, in many respects, the most useful body of Divinity that has hitherto appeared. Every branch of human learning may be justly considered as the specious trifling of the mind, if 'tis not calculated to answer some particular end; and, for this reason, each branch is confined in a great measure to one separate class of men: but the knowledge that renders us wise unto salvation, is equally interesting to men of all ranks and conditions, and whatever tends to promote it may be justly looked upon in the light of a public benefit.

The work is ornamented with copper-plates; and the method the proprietors have chosen of publishing it in weekly numbers, enables all ranks of people to become purchasers.

Art. 23. *An Essay on Fevers, in which their Causes and Effects are particularly considered, and two different Methods of treating them proposed.* To which are added, some short Reflections upon Patents, relating to the Abuses of that noble Privilege, and proposing the Means to reform them. By David d'Escherney, M. D. and Member of the Royal College of Physicians. 8vo. Price 1s. Griffiths.

The learned author of this elaborate essay has fallen upon a singular contrivance to avoid the imputation of empiricism: he has published the receipt of his grand specific; but in such a manner, that the secret is now as little known to the public as when it was treasured up in his own breast. For our parts, we must

must acknowledge, to our shame, that we do not comprehend a single paragraph of the Doctor's learned *rationale* of inflammatory diseases, nor scarcely a word of his laborious process for obtaining the *regulus solis*; which we humbly apprehend should have been called the *regulus lunæ*, from the extraordinary influence that capricious satellite seems to have had on the brain of the alchemist inventor. Let the reader judge of the merit of this specific, and of the Doctor's talents in the profound, by the following process, which we transcribe literally in the learned author's own words.

‘F. Regul. mart. f. a. ad. 3x. postea crucib. reponat. hic Regul. quando omninò liquef. sit; tunc in eundem solis opt. 3ss. immitte; post ejusd. fusur. Lunæ 3ij. adde; per semihor. vel plus liquet. nitr. ℥ss. gradatim demitte. crucibul. iterum. per semihoram in igne remaneat: scor. a regul. f. a. sejunge.

‘In tres vel quatuor partes, metall. hoc divide; easdem supra vascul. auro excoquendo apt. cum involucro suo indut: in fornac. pone: in materiam, folli idoneo sine ulla intermissione infla, donec fumum non ampliùs regul. emitt: pellicul. super materiem aliquandò apparentem filo ferri aufer. Carbonib: postea fornax repleat. et iidem spontè extinguant. ingentissimo ad hunc processum igne opus est: alitè frustra evaserit.

‘Quandò frigidum sit metall. id frustillatim seca; in retortam super ciner. callid. immitte; aq. fort. opt. q. s. infunde, et repete, donèc dissolutio regul. perfect. sit: tunc per xx vel xxx vices aq. comm. hunc pulver. ablue. VOCETUR REGULUS SOLIS.

‘Dosis est gr. 2. ij. adultis, et infantib, ab eor. nativitat. una horâ ad annos sex natis gr. j.’

Besides the affectation of preserving the old alchemical terms of *sol* and *luna*, for *aurum* and *argentum*, we may object to the Doctor's again introducing these metals into medicine, after the experience of ages had exploded them, and shewn gold in particular unalterable in the body. But it may be urged, that the weight and momentum of the metal alone is here regarded, by which it removes obstructions, and clears those small capals shut up by a *fixy*, *viscid*, and *coagulated* blood. Why, then, is the regulus preferred to pure gold in its native state? We would caution the Doctor against raising inflammations by the weight of the metal, where he is endeavouring to clear away obstructions. But what astonishes us the most of all, is the *aqua fortis* ordered in this process, the better, we suppose, to dissolve the silver; when it is well known that this metal, combined but
with

with a small quantity of any nitrous acid, acts as a powerful caustic. We speak however with diffidence, as we cannot affirm that we clearly apprehend the Doctor's meaning.

Art. 24. *An Essay on the Small Pox. To which is added, The particular Success of a Medicine in a very extraordinary Case; together with some short Reflections upon Patents; the Abuses of that noble Privilege, and a Method proposed to remedy them.* By David d'Escherney, M. D. and Member of the Royal College of Physicians. 8vo. Price 1s. Griffiths.

Agreeable to that apothegm, "What's sauce for a goose, is sauce for a gander," Dr. d'Escherney is of opinion, that what is an infallible specific in fevers, cannot fail of effecting a cure in the small pox. He has accordingly prescribed the *regulus solis* in this last disease, without the least variation from the rules laid down in the preceding article; 'hoping, that as he designs nothing in all his researches but the good of mankind, that every one, who is of the same mind with himself, will not ascribe this performance of his to any fond opinion he may have conceived of his own abilities, or skilfulness in matters relating to physic, in which path so many authors of learning and eminence have gone before him.—Those who know him for what he really is, will acknowledge that pride is not his characteristic; but as the real intention lays only open to that Being who is omniscient, to him therefore he refers it wholly.'—Such is the solemn finishing paragraph of this sage treatise.

Art. 25. *An Essay on the Causes and Effects of the Gout; together with an Examination of the particular Methods of treating it: at the same time, offering, to the Inspection of the Public, a Preparation, full as safe, as it is efficacious. To which are added, some short Reflections upon Patents; the Abuses of that noble Privilege, and a Method proposed to remedy them.* By David d'Escherney, M. D. and Member of the Royal College of Physicians. 8vo. Price 1s. Griffiths.

The Doctor's pamphlets multiply so fast, that we expect to see our Review employed wholly upon his labours, and the wonderful *regulus solis*, recommended as a panacea, or universal specific. This single hint sufficiently shews, that the gout, however strange it may appear, yields to the very same medicines as the small pox and fevers. We cannot but tax the Doctor with negligence, for not prescribing it against the bite of a mad dog, amidst the general dread and terror of the *rabies canina* that prevailed in this metropolis. We are likewise of opinion, that the *regulus solis*, formed into an unguent, might prove useful in that

that disease endemial in Grub-street, called by the learned, *cacoethes scribendi*; the first experiment of which the Reviewers would acknowledge as a particular favour, if made upon the Doctor's own person.

Art. 26. *The Gentleman's Practical Farrier: or, the Traveller's Pocket Companion. In which, I. Short and concise Rules are laid down for the Choice of a Horse. II. The proper Management of him on a Journey is clearly pointed out. III. The easiest, cheapest, and most expeditious Method of remedying the several Accidents and Disorders that may befall him on the Road, is given. And, IV. The mistaken Notions and injudicious Practices of professed Farriers are fully exposed. The Whole intended to enable every Person to judge for himself of the Disorders of his Horse, on a Journey more especially; and to prevent his being imposed upon by the Ignorance or Obstinacy of common Farriers. A Work founded on Thirty Years Experience. 8vo. Price 2s. Becket.*

The physicians of the brute creation, like those of the rational, endeavour to prepossess the publick with a notion of their understanding by commencing authors. Should this be the intention of the editor of this performance, ushered under the name of Mr. Fosslet, an admired jockey, groom, and farrier, he will probably be disappointed.

Art. 27. *A Treatise on the Law of Descents in Fee-simple. By William Blackstone, Esq; Barrister at Law, Vinerian Professor of the Laws of England, and D. C. L. 8vo. Price 4s 6d. Millar.*

Notwithstanding the learned author assumes, in this performance, no higher character than that of a compiler, the reader will easily trace the hand of a master. The subject of descents is set in the clearest point of view, and the law-student eased, by this sensible epitome, of the necessity of consulting whole piles of learned lumber.

Art. 28. *A Defence of the Lord Bishop of London's Interpretation of the famous Text in the Book of Job, I know that my Redeemer liveth, &c. against the Exceptions of the Bishop of Gloucester, and the Examiner of the Bishop of London's Principles. With occasional Remarks on the Argument of the Divine Legation, so far as this Point is concerned with it. By Richard Parry, D.D. Rector of Witchampton in Dorsetshire; and Preacher at Harborough in Leicestershire. 8vo. 1s. Davis and Reymers.*

This dispute is so little interesting to most readers, that it will be sufficient to apprise them, that Mr. Parry seems to be
a bold

a bold and spirited critic, his remarks on the *Divine Legation* being both just and pertinent, though sometimes urged without the respect due to the learning, rank, and character of Dr. Warburton.

Art. 29. *The present State of the London Brewery, recommended to the Perusal of those concerned in, or with the Trade, and to the Publicans in particular.* 8vo. Pr. 1s. Becket.

This pamphlet is written expressly in vindication of the brewing trade, and contains some indirect arguments against the distilling of spirituous liquors, which must necessarily raise the price of beer, deprive the brewer of his reasonable profits, or sink the value and quality of malt liquors. The author is well acquainted with the subject, and would prove an able advocate, had he been acquainted with the use of his pen. He proves by calculation, that the breweries produce a clear revenue to the crown of a million sterling, and that the brewer who acts with integrity cannot gain more than 4 per cent. on small, and 5 per cent. on strong beer, exclusive of the losses sustained by returned beer and bad debts. Whether the author has given a fair estimate is what we must submit to persons more conversant in the subject.

Art. 30. *A Monody on the Death of his most sacred Majesty George II. King of Great Britain, France, and Ireland, Defender of the Faith &c. who departed this Life October 25, 1760.* Pr. 1s. Pottinger.

We are persuaded that the only chance this bard has for immortality is derived from the nature of his subject. We cannot on this occasion subscribe to the adage

———— *Magnum doloris ingenium* ————

Grief would seem to have absorbed the faculties of our poet.

Art. 31. *Genuine Memoirs of the celebrated Miss Nancy D----n. Adorned with a beautiful Frontispiece.* 12mo. Pr. 1s. Stevens.

An impudent, obscene, and dull performance, the author of which merits not only critical reprehension, but bodily correction.

Art. 32. *The Rake of Taste, or the E'legant Debauchee: A true Story.* 8vo. Price 2s. Wicks.

The most impertinent, frivolous, unmeaning, and obscene pamphlet ever obtruded upon the publick.

Art.

Art. 33. *Great News from Hell, or the Devil foil'd by Bess Weatherby, in a letter from the late celebrated Miss Betsy Wemyss; the little squinting Venus, to the no less celebrated Miss Lucy C——r.* 8vo. Pr. 1s. Williams.

Though we cannot deny but character and humour distinguish this epistle, yet the indecency of the language would perfectly shock ears not accustomed to the cant of Covent Garden. It were to be wished the author had exercised his humorously satirical vein upon any other subject.

Art. 34. *Rational Religion, distinguished from that which is Enthusiastick; with some Strictures on a Pamphlet, intitled The Scripture Account of justifying Faith, considered in a Letter to the Rev. Mr. Samuel Pike: Interspersed with Reflections on some modern Sentiments in Religion.* 8vo. 1s. Buckland.

When one dunce writes against another, the publick may sometimes be diverted, the reviewer never. Like the frog that complained of the boys throwing stones in the water, it may be fun to them, but it is death to us, to be under the necessity of reading every stupid, tedious religious controversy, with which enthusiasts pester the publick.

Art. 35. *A Sermon preached before the Society in Scotland for propagating Christian Knowledge, at their Anniversary Meeting, in the High-Church of Edinburgh, on Feb. 4, 1760. By Patrick Cuming, D. D.* 8vo.

Among common readers, perhaps, the only objection to this sensible discourse arises from its length, which must have proved fatiguing to the most devout hearer. Reviewers have another objection; namely, the impossibility of giving a specimen that would not far exceed their limits, or an abstract that would not do violence to the author's good sense, erudition, and fervour of piety.

STAN-
C. 2. 35

THE CRITICAL REVIEW.

For the Month of November, 1760.

ARTICLE I.

The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XXIII.

IT has been remarked by philosophers, that whatever seeming vicissitudes human affairs present, there is scarce any real and essential difference between the transactions of one country and those of another. One perfectly acquainted with the annals of past ages, shall be able to prognosticate shrewdly concerning future events ; and by turning over history, as astronomers do their tables, calculate the epochs of revolutions, from a comparison of circumstances and characters. It was this kind of experience made the wise son of Sirach complain, that *there was nothing new under the sun*, even at an early period of the world, and before human curiosity had investigated the principles of action, the workings of the intellect, the influence of the passions, and the nature of sensation. In this point of view, history opens the most extensive field of knowledge, and may be called a continued experience of what has passed for thousands of years, with more precision and clearness, than if the facts had fallen under the cognizance of our own senses, and the actual reach of our observation. The scholar, who is perfectly acquainted with the origin, progress, revolutions, manners, laws, and religion of a state, is, in fact, wiser than if he had lived through the several ages of that country from its foundation. His mind is not only filled with the facts, but his understanding is enlarged by a variety of observations and reflections, all of which could not have occurred to an individual. We have been seduced into these remarks by the striking

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ing resemblance of incidents and characters between several different periods of the French monarchy, that has now subsisted for near thirteen centuries. Among the earliest princes of this kingdom, we discover the characters, the views, the policy, and grasping designs of Lewis XIV. surnamed the *Grand*, and of his great grandson, sometimes distinguished by the epithet *Good*. *Fredegonde*, first the concubine, and afterwards the queen of Chilperic, king of Soissons, was an exact counterpart of the celebrated M. Maintenon. She was the confidant, the mistress, and the minister of that prince, while she aspired at the regal dignity : after she obtained it, she dictated with uncontrouled authority. Under the mask of sincerity, and simplicity of behaviour, she concealed an inexhaustible source of intrigue, and insatiable ambition : by an affected tenderness, and specious complaisance, she retained to the last the affections of the most mutable or inconstant of men. Are not these traits perfectly characteristic of the mistress and wife of Lewis ? Imagination might run the parallel between a thousand different characters in the history ; but the judgment will likewise be struck with the analogy of incidents, the resemblance of events under similar circumstances, and that passion for extending and aggrandizing the monarchy, that has invariably distinguished this people in all ages.

It will be but justice to the compilers of this volume to acknowledge, that they have shewn indefatigable labour in consulting such a crowd of authorities as was never before assembled ; and that they have studied to paint the manners, the customs, and the genius of the several ages, as well as to relate the facts, which, of themselves, form but an inconsiderable part of the province of an historian. In the first note we meet with the most satisfactory account of the origin of the salique law we have hitherto perused, amidst the numerous ingenious treatises upon that subject. The readers may desire to see the sentiments of our authors, on a point so long disputed by English and French writers.

‘ The Franks, before their irruption into Gaul, inhabited a part of Germany, which, in the old geographical tables, is from thence denominated *Francia* ; and, by some authors, is called *Old France*, and, by others, the *Germanic France*, to distinguish it from the country which now bears the same name. The Franks were composed of several tribes or clans, each of which had its particular chief. Thus, at the same time that Clovis was king of the *Salians*, Sigebert reigned in the same quality over the *Ripuarians*, and other princes over other tribes. Each of these tribes had their particular customs, which being collected

lected and reduced to writing, formed the code of their laws ; and hence it is most probable, that what is stiled the Salique law received that name, from being the code of the customs that prevailed amongst the Salians. What we have now is not, strictly speaking, the Salique law, because it is not the entire code, but an abstract of it. There are two editions ; the first printed from a manuscript in the abbey of Fulde, by the care of John Basil, herald, in 1557 ; and the other later, as comprehending the alterations and additions made by several kings ; but they agree very well in the main, and shew very clearly, that they were the customs which prevailed amongst a barbarous and warlike people, in order to keep some kind of interior order, and to prevent their turning their swords, at every turn, against each other. This abstract is divided into seventy-one titles, heads, or articles, penned in miserable Latin, full of barbarous words, borrowed from different languages, but which proves its authenticity, from their being found in the most ancient charters, chronicles, and records. They prescribe punishment for murder, theft, injuries, and all the various kinds of violence, to which such fierce and rude nations are commonly addicted. There is not so much as a single word of priests, sacrifices, or any thing that respects religion, either Christian or Pagan. It is not easy, or rather it is impossible, to fix their origin : some attribute them to Pharamond, others believe them still more ancient ; however, it seems to be generally agreed, that Clovis published them in the state they now stand in, or rather gave his sanction to that code from which this abstract is made. They are become chiefly famous from a few lines in the sixty-second title, which we will give the reader as they stand there : ‘ *De Terra vero Salica nulla portio hæreditatis transit in mulierem, sed hoc virilis sexus acquirit hoc est filii in ipsa hæreditate succedunt.*’ i. e. In respect of Salic lands, no part of it shall ever be inherited by a woman, but being acquired by the males, males only shall be capable of the succession. It has been urged, that this law disabled the daughters from inheriting the crown of France ; in which, if there be any truth, it must be by construction. Our business, at present, shall be to inquire into and explain what these Salique lands were. The Salians, as we before observed, were only one tribe or clan of the Franks ; and, at the time Clovis invaded Gaul, their whole force consisted of but three thousand fighting men, and the whole strength of the associated clans did not exceed twenty or twenty-four thousand at most. When they were fixed in their conquests, the king rewarded eminent services by a grant of lands, but subject to military aids. These lands thus granted, were the lands mentioned in the law, and

such an estate was stiled, Terra Salica, Terra Salique, or land held according to the Salic custom : these estates were opposed to another kind of estates, which were stiled allodial, and might be acquired by descent, by marriage, or by purchase. It is to these estates that the article which we have just cited properly belongs, as appears from the very title *de Alode, de l'Aleu*, or of *Allodials*. This law consists of six short paragraphs, five of which regard the succession to such estates, and in them the females are to the full as much favoured as the males, and then comes the sixth paragraph by way of exception. 'But in respect to Salic land, no part of it shall ever be inherited by a woman, but being acquired by the males, males only shall be capable of the succession.' The English reader is now in a condition to judge for himself of the meaning of this law, and how far it may be extended by construction. We will only add two remarks ; the first is, that the Roman emperor Alexander Severus had made grants of the very same nature to his soldiers, which custom had been followed by his successors : and some of the French lawyers are of opinion, that as these lands fell in, they were granted out again by Clovis and his successors to Salians. Our second remark is, that the subjects of these princes being of different descents, such as Gauls, Burgundians, as well as Franks, they lived under their separate laws, and hence, in the old writers, there is a distinction between nation and people ; the former word being restrained to the Franks, and the latter implying subjects in general.'

With some of the best French writers, our authors reject Pharamond and his three sons, placing Clovis at the head of the French monarchy ; notwithstanding all historians agree, in calling the first race of kings the Merovingian race, on the supposition of their being descended from Merovæus, whose existence they deny, at least as a monarch of France. Certain, however, we are, that Clovis was not the first conqueror of the Gauls ; that the Franks were firmly established in that country before his time ; and that he did nothing more than extend their empire by the defeat of the Romans at the battle of Soissons. The second race began with Pepin, mayor of the palace, raised by his merit to the throne, honoured for his own virtues, but still more celebrated as the father of Charlemagne, or Charles the Great, the most distinguished warrior and statesman of his age. His character is thus drawn by our authors :

'Charles, at his accession, was in the twenty-fifth year of his age, and as remarkably tall as his father was short, being near seven feet in height, well proportioned, but rather inclin-

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ing to fat, a fresh florid complexion, a majestic air, very robust in his constitution, gay and sprightly in his temper, very active, and capable of bearing much fatigue. His mind was truly heroic, generally speaking, equal and composed in his conduct, so much superior to fortune as never to be either ruffled or elated; of so comprehensive a genius, that he not only aspired to, but excelled in, all that became a great prince, an excellent officer, an able statesman, and as well versed in letters as any man of his time; zealous in religion, and exact in his devotion. His character, fair as it was, wanted not blemishes, which arose chiefly from his ambition, and a notion he received from thence, that many things might be dispensed with from reasons of state. In some instances he was certainly not master of his passions; in others he was misled by the errors of the times; but take him in the whole circle of his character, with those allowances that are commonly made for such as act in so high a sphere, and he must be acknowledged as wise and brave a monarch as that or perhaps any other age produced.'

In a word, say our authors, he was extremely amiable in private life, as well as very illustrious in his publick character; and this we may affirm with the greater assurance, since we have very ample memoirs of his life, written by his secretary, as well as some other pieces by cotemporary writers.

In Charles V. ended the Carlovingian or second race of kings, so called, possibly, from Charles Martel, father of Pepin; probably from Charles the Great, whose dominion extended over the greatest part of Europe. Hugh Capet, the founder of the third and present race of French kings, was certainly an usurper, whose qualities, however, rendered him worthy of a crown. At the accession of Philip VI. the first king of the house of Valois, arose the contests with England about the lineal right to the crown of France. At first the dispute was really about the crown, but the claim was made only to the regency, Charles the Fair, the last king, having left his queen pregnant. It was a point established, that the regency belonged only to the next heir; so that determining the regent, was in fact declaring the king. Philip alledged, that he was grandson to Philip the Hardy, the nephew of Philip the Fair, the cousin-german of the late king Charles the Fair, and his nearest heir male, descended from a male, a claim uncontested by any of the princes of the blood. Edward III. of England, on the other hand, pleaded, that he was the nephew of Charles the Fair, the lately deceased king, and consequently nearer of blood than Philip. He admitted the general principle, that females could not inherit the crown of France, because it would then

belong to the princesses of which the queen-dowager might possibly be delivered, or to the queen of Navarre, daughter to Lewis Hutin ; but in this he only set aside his mother's right to establish his own, insisting, that males descending from females had a just claim. The parliament of France decided in favour of Philip, count of Valois ; but this did not terminate the dispute. Edward appealed to the sword, which alone could untie those knots drawn so hard by civilians and casuists. The loss of Calais, the battles of Cressy and Poitiers, with other untoward accidents, reduced France to the brink of destruction. Her affairs were considerably retrieved by the wise administration of Charles V. but soon after received a fatal blow from the turbulent and rebellious spirit of the nobility, the misconduct of Charles VI. and the valour of Henry V. king of England. We shall conclude this article, as our authors have done the volume before us, with the characters of Charles V. and his son Charles VI. which our authors have thought proper to place in notes.

‘ The sagacity of this prince was as much celebrated in his life-time as after his demise, and yet it was not more considerable than his modesty. He did nothing without advice, which he received thankfully, and heard patiently ; but, in the end, squared his actions by his own judgment, which was always acknowledged to be right, because it was always attended with success. He had a singular felicity in judging of the characters of men, which was much assisted by his conversing with them very familiarly. He chose his ministers and his generals with great caution ; but he treated them with confidence, and never disgraced them. He had an eye to every thing himself, and he had two maxims in œconomy that were very remarkable. The first was, that he paid liberally ; for he had a notion, that when a king was cheaply served, he was generally cheated : and he paid in ready money, without deduction ; which, he thought, went as far again. He left an immense treasure behind him, for which he has been censured by some, and commended by others ; but, without question, his aim in collecting it was good. He had seen the monarchy on the very point of perishing for want of money, and this, as wise as he was, made him think he could never have too much ; he repented this when it was too late, and remitted some of the heaviest taxes the very day that he died. He was the founder of the royal library, which is now become one of the principal ornaments of France ; he left therein nine hundred volumes ; whereas his father king John had not above twenty. He was rather knowing than learned ; but he was a lover of learning,

learning, and a great patron of learned men, and and took so much pleasure in their conversation, that some of the nobility, who were not of that number, took it amiss; upon which Charles said once what ought to be ever remembered, 'It is true I love (clerks) men of letters, and I hope my successors will ever esteem them; for so long as learning is cherished and promoted, so long shall this monarchy flourish, and, when it loses its reputation, this kingdom will dwindle and decay.' His private life was perfectly regular; he rose early; was punctual in his devotions; dined before noon; slept after dinner; took moderate exercise; was never idle, and went to bed betimes. He had a calmness in his temper, which those about him often mistook for coldness; with which they sometimes reproached him, which he bore with great patience; and very often they had the news of things being effected, for which they were soliciting his orders; and then the king smiled at their confusion. He was less solicitous about glory than any of his predecessors, or rather he considered it in another point of light, making the public utility his sole aim, and giving himself very little trouble about what the bulk of his courtiers either said or thought. He was very determined, with a great appearance of irresolution, taking his measures while he seemed to deliberate; by which he frequently defeated oppositions that could not otherwise have been overcome: he was more solicitous about discipline than numbers in his armies, and took care himself about magazines and provisions, which former princes thought beneath them; and had so perfect a comprehension of whatever might happen, that he never wanted resources, either for repairing a loss or improving an advantage. His consort Joan, the daughter of Peter duke of Bourbon, was a princess of exquisite beauty, admirable parts, and exemplary in her conduct; for which reason the king took her into his councils, and advised with her about every thing he did, with a view chiefly to enable her to act as regent during the minority of her son; but she died before him in labour, in 1378.'

Charles VI. the antagonist of our glorious Henry V. is thus described: 'At the age of seventeen his strength was so great, that he was able to break a horse-shoe: he wrestled, vaulted, ran at the ring, and performed every sort of manly exercise, with great dexterity. His misfortune was, that, becoming a king before he arrived at years of discretion, he could not be prevailed upon to bestow a proper degree of application upon any thing that was serious, though his uncle, the duke of Bourbon, who was charged with his education, laboured all that was in his power to make him sensible of the misfortunes that would

attend this neglect ; which at length obliged him to divert his care to his younger brother the duke of Orleans. Yet the natural good qualities of Charles, gained him the affection, and, in some degree, the esteem, of his subjects. He caused the body of the constable du Guesclin to be buried with great splendour at St. Denis : neither was he grateful only to the dead, but to the living, insomuch that he never forgot any personal services that were rendered him, but rewarded them amply, some say profusely. He was prodigiously given to shews and spectacles, and was never better pleased than when he could find an opportunity to exhibit them. His uncles encouraged all this, which was at the same time very acceptable to the queen Isabella, who loved such amusements more than he. There has been discovered, of late years, an old manuscript of that time, containing the roll of a gallant society, entituled, *La court (cour) amoreuse*, that is, *The amorous court*, in which all the principal lords and gentlemen are ranged, under a great variety of titles, taken from the officers of the state and government ; so that it appears this was a kind of association for promoting pleasure, and, at the same time, burlesquing business, and every thing solemn and serious. A sure and sad symptom of national ruin ! for as families sink first into distress, and then to destruction, when those who are at the head of them neglect their duty to follow amusements, the same thing happens in kingdoms, and discontents, dissension, and dissipations, follow a series of gaudy pomp and idle pageantries, often in the same reign, but always in the next, as it fell out here. The king, after his senses were disturbed, enjoyed sometimes three or four months of health, and tolerable understanding ; during which he assisted at council, and issued ordinances, which perhaps were contradicted by the ordinances of the next interval of good health ; because, in the mean time, a new set of ministers had got into power, insomuch that it was hard to say whether the king's sickness or long life, his own weakness, or his wife's gallantries, the want of experience in his sons, or the boundless ambition of his uncles, were most prejudicial to his realm ; but the conjunction of them all, and the loss of the battle of Agincourt, brought it so low, that it is not impossible Henry V. if he had lived, might have established a new line. His death, which was followed by that of Charles, who lingered but a small time of a quartan ague, increased the public confusion for the present, but made way for a favourable revolution.'

As every man, the least tinctured with letters, may be supposed acquainted with the general history of France, we have preferred specimens of the work before us to an epitome of every reign.

réign. Integrity, accuracy, and labour, distinguish the performance; in elegance of composition and stile, it may be deemed faulty. In the wars and contentions between the crowns of England and France, the writers of both countries have been candidly examined, and, in general, a medium pursued. This may displease persons violently attached to national prejudices, but will certainly prove agreeable to the strict enquirers after truth, who have philosophy enough to regard the whole world as one community, and read the histories of particular countries only as portions of the history of human nature.

ART. II. *A Letter from an Officer to his Friend, upon the Methods of Training Infantry for Action. Consisting of Observations, &c. upon some Parts of the present Field-Day Exercise; and Proposals of some Alterations and Additions therein. With seven Copper-Plates, to explain the Evolutions, and Methods of Forming and Exercising Battalions, that are proposed. By an Officer. 4to. Pr. 5s. Millar.*

ALTHOUGH a talent for writing cannot be numbered among the qualities of our author, yet the attention he has shewn to an important part of military discipline, indicates his endeavours to discharge the duty of an officer; and the sensible observations he has made, certainly deserve consideration. That the exercise on field-days ought, as far as it is practicable, to be made a representation of real action, is a proposition too self-evident to be denied. To effect this in several particulars is the intention of our author, who seems to be of opinion, that too many of the evolutions in use are calculated for mere shew and parade, that they cannot be observed in battle, and that, abridging them in the field of action, will only confound and perplex a soldier, whose understanding reaches no further than what he has expressly been taught. He begins with the accustomed method of firing by platoons in a succession, by which he demonstrates that much time is lost. Instead, therefore, of firing by succession, our author proposes the following method:

‘ As the grenadier company of every battalion is sometimes to act with its battalion, and is sometimes detached from it, I will at first suppose it to be absent; and will therefore say that the battalion, with which I am going to perform this new method of firing, consists of eight companies, and as I imagine that four good soldiers ought to keep up a quick and constant fire, so I conceive that four good divisions ought to do so; and therefore

therefore propose that the battalions shall fire at four times. However, for some reasons already given, I do not mean to fire by grand divisions, but to divide each of these grand divisions into four platoons, and that one platoon from each grand division shall fire at the same time, or as nearly so as may be practicable. Thus four platoons, being equal to one grand division, would, *in effect*, fire at once, but from different parts of the battalion; and the whole battalion, divided into sixteen platoons, would fire at four times; and for some reasons that I will hereafter more particularly explain, in the following manner.

‘ Suppose, by way of signal to begin firing, the drum beats a preparative, upon which let the four right hand platoons of each grand division, make ready; which being done, let the four officers that command them give the words *present*, and *fire*, as they please; that is, without any waiting for, or attending to, each other. The four officers commanding the four *second* fire platoons of each grand division, seeing the first fire ones *present*, may give the word, *make ready*; and when the first fire fires, the officer of the second may give the word *present*; upon which the four *third* fire platoons of each grand division, are to make ready, and exactly in the same manner to follow the *second* fire ones; and the four *fourth* fire ones are in the same manner to follow the *third*. Before the *fourth* fire platoon of each grand division has fired, the *first* fire one must be ready to fire again; as each of the others must also before it comes to their turn; so that the firing may be kept up *perpetual* till countermanded; the officers only not hurrying too much in giving the words of command; the *properest* time of doing which a little practice would discover.’

This we apprehend will be sufficiently intelligible to our military readers, without the author’s further explanations, or plates. We shall pass over several judicious observations made on oblique and street-firing, to give an account of what, we apprehend, is of the utmost consequence to the service, and the greatest defect in the present discipline in Europe; we mean the method of relieving a disordered first line, by marching the second in its room. Military writers have justly objected to every evolution yet proposed to render this practicable, from the impossibility either of preventing the enemy from breaking in upon the second with the retiring first line, and so attacking the divisions in flank; or of making such openings in the second line, as will effectually receive the first without danger of confusion, and at the same time cover itself from an irruption of the

the enemy. After examining every scheme yet exhibited for accomplishing this end, our sensible writer concludes all of them faulty and inadequate. To remedy the defect, he proposes the following simple evolution shall be taught on the parade, and the soldiers so principled in it, that they can be at no loss in the day of battle.

‘ I will suppose (says he) the regiment I am exercising, to consist of two battalions ; and having got them out together, I would not form them both on one line, and with an interval of 60 or 100 yards between them, as is generally practised ; but would form one of these battalions directly in the rear of the other, parallel to it, and at the distance of 100, or 150, or if it should be thought more proper, 200 yards from it ; and would call, and would really *esteem*, one battalion a *part* of the *first* line, the other a *part* of the *second*. If there were ever so many battalions in the field, I would form them all in this manner ; that is, half in the first line, or as a first line, and the other half in the second, or as a second ; and as we have already considered the dangers attending intervals, of whatever extent they may be, I would not leave the least interval in either line.

‘ The first-line battalion shall now begin to fire, and when it has fired ten or fifteen rounds a man as fast as possible, I will suppose it to be disordered, or that it may be proper to *relieve* it. Upon which the officer of the second-line battalion, immediately orders it to march. When it is arrived within 15, 20, or 30 yards of the first, it shall halt ; and every other platoon (or the first and third of each grand division) shall *march out* ten or fifteen paces, as at the second position ; by which means the second-line battalion becomes for a time completely opened from right to left, so that the first may very *expeditiously*, and *therefore* very *safely*, *pass through it*. Which passing, &c. might at different times be performed with different degrees of regularity ; and which being effected, the *rear* or second and fourth platoons of each second battalion grand division, are instantly to *march up* the same ten or fifteen paces, and the whole will be in close and firing order again ; and therefore may immediately act in any manner that should be thought most proper ; it might either fire a volley, or by ranks, and charge with bayonets ; or the whole might make ready together, and the method of firing already described might be commenced. All which however in real service would perhaps very much depend upon the distance, situation, &c. of the enemy.

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‘ The moment the two battalions had thus past each other, the second should begin to fire ; and the first should instantly set about forming afresh, with the utmost expedition, &c. that could be possible ; in which particular it would by practice be greatly improved. And as soon as it was formed, the two captains of each grand division should immediately tell off their own grand division into four platoons again ; which at the same time that it divided it for *firing*, would do the same for *opening*. Thus the battalion that we supposed disordered and forced to retire ; nay, that we have caused to act just as if it was really repulsed ; will in a very short time be ready to *relieve* the other, that is now become the *first* and *engaging* ; and which, having also fired ten, fifteen, or twenty rounds, should retire, and be relieved, in the same manner as itself had relieved the first. In order that each battalion should thus by turns be the reliever and the relieved, the supporter and the supported ; that they both might be as expert and ready as possible in this very material part of the duty of infantry.’

To prevent the retiring troops from pressing upon the rear platoon, he proposes, that the second battalion shall be formed as before behind the first, and when ordered to relieve it, march up within twenty or thirty yards of the first line. The whole shall then halt, and the first and third platoons of each grand division be ordered to advance about four paces, or until their ranks shall pass the front of the second and fourth platoons of the same division. This done, each advanced platoon shall be directed to gain ground to the left, and each rear platoon to do the same to the right, until they cover each other. Thus the ground gained by each platoon to the right or left, is equal to half its front. Hence the interval will, as before, be equal to half the front ; and the rear platoons not only removed out of the way of the retreating first-line, but be doubled in depth by their marching behind the others, and thereby enabled to resist any pressure. As soon as the first battalion has passed through these intervals, the platoons of the second are immediately to move to the right and left outwards, so as again to form the battalion. No evolution can be more expeditious than this, which may be effected in a few seconds of time. We apprehend, however, that the manœuvre must in action be liable to confusion, owing to the great number of small chasms, which the retreating troops cannot always exactly fill, and the little momentum of the separate divisions, which cannot be considerable enough to resist the great pressure of a tumultuous mob of disordered defeated soldiers.

Several other evolutions to the same purpose are proposed, and all of them bear marks of observation and thought. We cannot, however, pretend to decide absolutely upon the advantages they may have over the methods now practised: to men of plain understanding they are specious; we heartily therefore recommend them to trial.

ART. III. *Journal of a Voyage to North-America. Undertaken by Order of the French King. Containing the Geographical Description and Natural History of that Country, particularly Canada. Together with an Account of the Customs, Characters, Religion, Manners, and Traditions of the original Inhabitants. In a Series of Letters to the Duchess of Lefdiguières. Translated from the French of P. de Charlevoix. In 2 Vols. 8vo. Pr. 10s. Doddsley.*

A Writer of genius renders the most barren subjects fertile and agreeable; like an alchemist, he converts every substance into gold. Our present author possesses this happy talent in a very peculiar manner. Lively, judicious, penetrating, and observing; nothing escapes his notice; with him every subject becomes new and entertaining. Even the review of dull pedants, who have advanced a thousand conceits about the first peopling of America, will be thought interesting in the hands of P. Charlevoix; and his own sentiments upon that subject are such as distinguish his good sense and erudition. The passage from Orleans to Langets, furnishes him with an occasion for sallies of humour, and some very just remarks on character. The voyage from Rochefort to Quebec, up the vast river St. Lawrence, is filled with amusing incidents and observations, useful both to the statesman and the mariner. Speaking of the codfish, while he is coasting along the island of Newfoundland, he observes, with a former writer, the errors of that conclusion, that because the inhabitants of Acadia, who have attempted to raise fortunes by the cod-fishery, have been ruined, therefore the fish can be in no great abundance in these parts. On the contrary he asserts, that to carry on this fishery to advantage, the persons employed must be inhabitants of the country. 'Every season is not equally proper for fishing; the fishery can only be pursued from the beginning of May to the end of August. Now, says he, if you bring sailors from France, either you must pay them for the whole year, in which case the expences will exceed the profits, or you must pay them for the fishing-season only, in which they can never find their account: but if they are inhabitants of the place, the undertakers will
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not only be better served, but it will be their own faults if they do not immediately make fortunes. By this means they will be able to make choice of the best hands ; they will take their own time to begin the fishery, they will make choice of proper places, they will make great profits for the space of four months ; and the rest of the year they may employ in working for themselves at home. Had things been settled upon this bottom in those parts for a hundred and fifty years last past, Acadia must have become one of the most powerful colonies in all America. For whilst it was given out in France, and that with a kind of affectation, that it was impossible ever to do any thing in that country, it enriched the people of New-England by the fishing trade only, though the English were without several advantages for carrying it on, which our situation offered us.'

In his passage up the river St. Laurence, he corrects the error of former writers, who asserted, that a considerable city formerly stood at Tadoussac, on the Saquenay, which discharges itself in the river St. Laurence. Our author affirms, that tho' the harbour is good, there never was more than a few Indian huts and one French house on this place. Landing on the island of Orleans he found the country pleasant, the soil fertile, and the planters in good circumstances. ' They have the character of being something addicted to witchcraft, and they are applied to, in order to know what is to happen, or what passes in distant places. As for instance, when the ships expected from France are later than ordinary, they are consulted for intelligence concerning them, and it has been asserted, that their answers have been sometimes pretty just ; that is to say, that having guessed once or twice right enough, and having for their own diversion made it be believed that they spoke from certain knowledge, it has been imagined that they consulted with the devil.'

Our author next proceeds to a description of Quebec ; but as that city has probably undergone many changes since he wrote, and the public is already satiated with more modern accounts, we shall content ourselves with the following short remarks on the manners and customs of the citizens and French inhabitants of the surrounding country.

' Every one contributes all in his power to render life easy and agreeable. They play at cards, or go abroad on parties of pleasure in the summer-time in calashes or canoes, in winter, in sledges upon the snow, on on skaits upon the ice. Hunting is a great exercise amongst them, and there are a number of gentlemen who have no other way of providing handsomely for
their

their subsistence. The current news consist of a very few articles, and those of Europe arrive all once, though they supply matter of discourse for great part of the year. They reason like politicians on what is past, and form conjectures on what is likely to happen ; the sciences and fine arts have also their part, so that the conversation never flags for want of matter. The Canadians, that is to say, the Creoles of Canada, draw in with their native breath an air of freedom, which renders them very agreeable in the commerce of life, and no where in the world is our language spoken in greater purity. There is not even the smallest foreign accent remarked in their pronunciation.

‘ You meet with no rich men in this country, and it is really great pity, every one endeavouring to put as good a face on it as possible, and nobody scarce thinking of laying up wealth. They make good cheer, provided they are also able to be at the expence of fine cloaths ; if not, they retrench in the article of the table, to be able to appear well dressed. And, indeed, we must allow, that dress becomes our Creolians extremely well. They are all here of very advantageous stature, and both sexes have the finest complexion in the world ; a gay and sprightly behaviour, with great sweetness and politeness of manners are common to all of them ; and the least rusticity, either in language or behaviour, is utterly unknown even in the remotest and most distant parts.’

The first excursion from Quebec made by our author, was to a small village of Christian Indians, called Hurons, about three miles from Quebec. Nothing can exceed in beauty his account of this innocent and happy people. ‘ The inhabitants (says he) are savages, or Indians ; but who derive nothing from their birth and original but what what is really estimable, that is to say, the simplicity and openness of the first ages of the world, together with those improvements which grace has made upon them ; a patriarchal faith, a sincere piety, that rectitude and docility of heart which constitute a true saint ; an incredible innocence of manners ; and lastly, pure Christianity, on which the world has not yet breathed that contagious air which corrupts it ; and that frequently attended with acts of the most heroic virtue. Nothing can be more affecting than to hear them sing in two choirs, the men on one side, and the women on the other, the prayers and hymns of the church in their own language. Nor is there any thing which can be compared to that fervour and modesty which they display in all their religious exercises ; and I have never seen any one, who was not been touched with it to the bottom of his heart.’

Without

Without dwelling on the judicious reflections passed on the first establishment of a colony in Canada, the manner in which the trade was conducted, and the small capital allowed for promoting this commerce, we shall proceed to M. Charlevoix's curious account of the beaver. His observations on the construction of this animal, of the fur and castor it affords, are entertaining; but as they would exceed the length of a quotation, we shall confine ourselves to the extraordinary natural talents and ingenuity of these brutes.

‘ Their foresight, their unanimity, and that wonderful subordination we so much admire in them, their attention to provide conveniencies, of which we could not before imagine brutes capable of perceiving the advantages, afford mankind still more important lessons, than the ant to whom the holy scripture sends the sluggard. They are at least amongst the quadrupeds, what the bees are amongst winged insects. I have not heard persons well informed say, that they have a king or queen, and it is not true, that when they are at work in a body, there is a chief or a leader who gives orders and punishes the slothful; but by virtue of that instinct which this animal has from him, whose Providence governs them, every one knows his own proper office, and every thing is done without confusion, and in the most admirable order. Perhaps, after all, the reason why we are so struck with it is for want of having recourse to that sovereign intelligence, who makes use of creatures void of reason, the better to display his wisdom and power, and to make us sensible that our reason itself is almost always, through our presumption, the cause of our mistakes.

‘ The first thing which our ingenious brutes do, when they are about to chuse a habitation, is to call an assembly if you please, of the states of the province. However this be, there are sometimes three or four hundred of them together in one place, forming a town, which might properly enough be called a little Venice. First of all they pitch upon a spot where there are plenty of provisions, with all the materials necessary for building. Above all things water is absolutely necessary, and in case they can find neither lake nor pool, they supply that defect by stopping the course of some rivulet, or of some small river, by means of a dyke, or to speak in the language of this country, of a causeway. For this purpose they set about felling of trees, but higher than the place where they have resolved to build; three or four beavers place themselves round some great tree, and find ways and means to lay it along the ground with their teeth. This is not all; they take their measures so well,
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that it always falls towards the water, to the end they may have less way to drag it; after cutting it into proper lengths. They have afterwards only to roll those pieces so cut towards the water, where, after they have been launched, they navigate them towards the place where they are to be employed.

‘ These pieces are more or less thick or long, according as the nature and situation of the place require, for these architects foresee every thing. Sometimes they make use of the trunks of great trees, which they place in a flat direction; sometimes the causeway consists of piles nearly as thick as one’s thigh, supported by strong stakes, and interwoven with small branches; and every where the vacant spaces are filled with a fat earth so well applied, that not a drop of water passes through. The beavers prepare this earth with their feet; and their tail not only serves instead of a trowel for building; but also serves them instead of a wheelbarrow for transporting this mortar, which is performed by trailing themselves along on their hinder feet. When they have arrived at the water-side, they take it up with their teeth, and apply it first with their feet, and then plaster it with their tail. The foundations of these dykes are commonly ten or twelve feet thick, diminishing always upward, till at last they come to two or three; the strictest proportion is always exactly observed; the rule and the compass are in the eye of the great master of arts and sciences. Lastly, it has been observed, that the side towards the current of the water is always made sloping, and the other side quite upright. In a word, it would be difficult for our best workmen to build any thing either more solid or more regular.

‘ The construction of the cabbins is no less wonderful. These are generally built on piles in the middle of those small lakes formed by the dykes: sometimes on the bank of a river, or at the extremity of some point advancing into the water. Their figure is round or oval, and their roofs are arched like the bottom of a basket. Their partitions are two feet thick, the materials of them being the same, though less substantial, than those in the causeways; and all is so well plastered with clay in the inside, that not the smallest breath of air can enter. Two thirds of the edifice stands above water, and in this part each beaver has his place assigned him, which he takes care to floor with leaves or small branches of pine-trees. There is never any ordure to be seen here, and to this end, besides the common gate of the cabin and another issue by which these animals go out to bathe, there are several openings by which they

discharge their excrements into the water. The common cabins lodge eight or ten beavers, and some have been known to contain thirty, but this is rarely seen. All of them are near enough to have an easy communication with each other.

‘ The winter never surprizes the beavers. All the works I have been mentioning are finished by the end of September, when every one lays in his winter-stock of provisions. Whilst their business leads them abroad into the country or woods, they live upon the fruit, bark, and leaves of trees; they fish also for crawfish and some other kinds; every thing is then at the best. But when the business is to lay in a store, sufficient to last them whilst the earth is hid under the snow, they put up with wood of a soft texture, such as poplars, aspens, and other such-like trees. These they lay up in piles, and dispose in such wise, as to be always able to come at the pieces which have been softened in the water. It has been constantly remarked, that these piles are more or less large, according as the winter is to be longer or shorter, which serves as an Almanack to the Indians, who are never mistaken with respect to the duration of the cold. The beavers before they eat the wood, cut it into small slender pieces, and carry it into their apartment; each cabin having only one store-room for the whole family.’

These are the most striking qualities of the beaver. The account our author gives of the hunting of this animal is amusing; but we shall prefer for an extract his description of the musk-rat, which he calls a diminutive species of the beaver. ‘ This has almost all the properties of the beaver; the structure of the body, and especially of the head, is so very like, that we should be apt to take the musk-rat for a small beaver, were his tail only cut off, in which he differs little from the common European rat; and were it not for his testicles, which contain a most exquisite musk. This animal, which weighs about four pounds, is pretty like that which Ray speaks of under the name of the *Mus Alpinus*. He takes the field in March, at which time his food consists of bits of wood, which he peels before he eats them. After the dissolving of the snows he lives upon the roots of nettles, and afterwards on the stalks and leaves of that plant. In summer he lives on strawberries and raspberries, which succeed the other fruits of the autumn. During all this time you rarely see the male and female asunder.

‘ At the approach of winter they separate, when each takes up his lodgings apart by himself in some hole, or in the hollow
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of a trée, without any provision, and the Indians assure us, that they eat not the least morsel of any thing whilst the cold continues. They likewise build cabbins nearly in the form of those of the beavers, but far from being so well executed. As to their place of abode, it is always by the water-side, so that they have no need to build causeways. It is said, that the fur of the musk-rat is used in the manufacture of hats, along with that of the beaver, without any disadvantage. Its flesh is tolerable good eating, except in time of rut, at which season it is impossible to cure it of a relish of musk, which is far from being as agreeable to the taste as it is to the scent.'

It would trespass too much on our design to recite our author's curious descriptions of the Indian hunting parties, of which the bear and elk are the chief objects; the latter animal indeed is now, in a manner, extirpated, to the great prejudice of trade: but we cannot omit what he relates of the *Enfant du Diable*, or a species of polecat, found in Canada.

' This animal, likewise called, *Bête puante*, a title derived from his ill scent, because his urine, which he lets go when he finds himself pursued, infects the air for half a quarter of a league round; this is in other respects a very beautiful creature. He is of the size of a small cat, but thicker, the skin or fur shining, and of a greyish colour, with white lines, forming a sort of oval on the back from the neck quite to the tail. This tail is bushy like that of a fox, and turned up like a squirrel. Its fur, like that of the animal called *pekan*, another sort of wild cat, much of the same size with ours, and of the otter, the ordinary polecat, the *pitois*, wood-rat, ermine, and martin, are what is called *la menue pelleterie*, or lesser peltry. The ermine is of the size of our squirrel, but not quite so long; his fur is of a most beautiful white, and his tail is long, and the tip of it black as jet; our martins are not so red as those of France, and have a much finer fur. They commonly keep in the middle of woods, whence they never stir but once in two or three years, but always in large flocks. The Indians have a notion, that the year in which they leave the woods, will be good for hunting, that is, that there will be a great fall of snow. Martins skins sell actually here at a crown a-piece, I mean the ordinary sort, for such as are brown go as high as four livres and upwards.

' The *pitoi* differs from the polecat only in that its fur is longer, blacker, and thicker. These two animals make war on the birds, even of the largest sorts, and make great ravages

amongst dove-coats and henroosts. The wood-rat is twice the size of ours ; he has a bushy tail, and is of a beautiful silver grey : there are even some entirely of a most beautiful white ; the female has a bag under her belly, which she opens and shuts at pleasure ; in this she places her young when she is pursued, and so saves them with herself from their common enemy.'

Indeed, all M. Charlevoix's remarks on the natural curiosities of this country are learned and ingenious, were tolerable justice done him by the translator, who stumbles almost at every name. Nor need we wonder at his mistaking the names of birds and beasts, when we find him retaining the French orthography of the proper names of writers, as well known in England as in France. Charlevoix, however, is not answerable for the blunders of his translator. His letters will always be valuable in the original language, and will recompence the trouble of a more able version. Now that Canada is in possession of the crown of Great Britain, the relation of an excellent writer, a good philosopher, and a subject ardent to promote the interest of his master the king of France, by whose order he made the voyage, will be acceptable to every Englishman. From hence he will form the justest ideas of the value of our late conquests.

The following general account of the Canadians will, we hope, be deemed interesting. 'Every man here is possessed of the necessaries of life ; but there is little paid to the king ; the inhabitant is not acquainted with taxes ; bread is cheap ; fish and flesh are not dear ; but wine, stuffs, and all French commodities are very expensive. Gentlemen, and those officers who have nothing but their pay, and are besides encumbered with families, have the greatest reason to complain. The women have a great deal of spirit and good nature, are extremely agreeable, and excellent breeders ; and these good qualities are for the most part all the fortune they bring their husbands ; but God has blessed the marriages in this country in the same manner he formerly blessed those of the patriarchs. In order to support such numerous families, they ought likewise to lead the lives of patriarchs, but the time for this is past. There are a greater number of noblesse in New France than in all the other colonies put together.

'The king maintains here eight and twenty companies of marines, and three *etats majors*. Many families have been ennobled here, and there still remain several officers of the regiment of *Corignan-Salieres*, who have peopled this country with gentlemen who are not in extraordinary good circumstances,

ces, and would be still less so, were not commerce allowed them, and the right of hunting and fishing, which is common to every one.

‘ After all, it is a little their own fault if they are ever exposed to want ; the land is good almost every where, and agriculture does not in the least derogate from their quality. How many gentlemen throughout all our provinces would envy the lot of the simple inhabitants of Canada, did they but know it ? And can those who languish here in a shameful indigence, be excused for refusing to embrace a profession, which the corruption of manners and the most salutary maxims has alone degraded from its ancient dignity ? There is not in the world a more wholesome climate than this ; no particular distemper is epidemical here ; the fields and woods are full of simples of a wonderful efficacy, and the trees distil balms of an excellent quality. These advantages ought at least to engage those whose birth providence has cast in this country to remain in it ; but inconstancy, aversion to a regular and assiduous labour, and a spirit of independence, have ever carried a great many young people out of it, and prevented the colony from being peopled.

‘ These are the defects with which the French Canadians are, with the greatest justice, reproached. The same may likewise be said of the Indians. One would imagine that the air they breathe in this immense continent contributes to it ; but the example and frequent intercourse with its natural inhabitants are more than sufficient to constitute this character. Our Creoles are likewise accused of great avidity in amassing, and indeed they do things with this view, which could hardly be believed if they were not seen. The journies they undertake ; the fatigues they undergo ; the dangers to which they expose themselves, and the efforts they make, surpass all imagination. There are however few less interested, who dissipate with greater facility what has cost them so much pains to acquire, or who testify less regret at having lost it. Thus there is some room to imagine that they commonly undertake such painful and dangerous journies out of a taste they have contracted for them. They love to breathe a free air ; they are early accustomed to a wandering life ; it has charms for them, which make them forget past dangers and fatigues, and they place their glory in encountering them often. They have a great deal of wit, especially the fair sex, in whom it is brilliant and easy ; they are, besides, constant and resolute, fertile in resources, courageous, and capable of managing the greatest affairs.

‘ I know not whether I ought to reckon amongst the defects of our Canadians, the good opinion they entertain of themselves. It is at least certain that it inspires them with a confidence, which leads them to undertake and execute what would appear impossible to many others. It must, however, be confessed they have excellent qualities. There is not a province in the kingdom where the people have a finer complexion, a more advantageous stature, or a body better proportioned. The strength of their constitution is not always answerable, and if the Canadians live to any age, they soon look old and decrepid. This is not entirely their own fault, it is likewise that of their parents, who are not sufficiently watchful over their children to prevent their ruining their health at a time of life, when if it suffers it is seldom or never recovered. Their agility and address are unequalled ; the most expert Indians themselves are not better marksmen, or manage their canoes in the most dangerous *rapids* with greater skill.

‘ Many are of opinion that they are unfit for the sciences, which require any great degree of application, and a continued study. I am not able to say whether this prejudice is well founded, for as yet we have seen no Canadian who has endeavoured to remove it, which is perhaps owing to the dissipation in which they are brought up. But nobody can deny them an excellent genius for mechanics ; they have hardly any occasion for the assistance of a master in order to excel in this science ; and some are every day to be met with who have succeeded in all trades, without ever having served an apprenticeship.

‘ Some people tax them with ingratitude, nevertheless they seem to me to have a pretty good disposition ; but their natural inconstancy often prevents their attending to the duties required by gratitude. It is alledged they make bad servants, which is owing to their great haughtiness of spirit, and to their loving liberty too much to subject themselves willingly to servitude. They are however good masters, which is the reverse of what is said of those from whom the greatest part of them are descended. They would have been perfect in character, if to their own virtues they had added those of their ancestors. Their inconstancy in friendship has sometimes been complained of ; but this complaint can hardly be general, and in those who have given occasion for it, it proceeds from their not being accustomed to constraint, even in their own affairs. If they are not easily disciplined, this likewise proceeds from the same principle, or from their having a discipline peculiar to themselves, which they believe is better adapted for carrying on the war
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against the Indians, in which they are not entirely to blame. Moreover, they appear to me to be unable to govern a certain impetuosity, which renders them fitter for sudden surprises or hasty expeditions, than the regular and continued operations of a campaign. It has likewise been observed, that amongst a great number of brave men who distinguished themselves in the last wars, there were very few found capable of bearing a superior. This is perhaps owing to their not having sufficiently learned to obey. It is however true, that when they are well conducted, there is nothing which they will not accomplish, whether by sea or land, but in order to this they must entertain a great opinion of their commander. The late M. d'Iberville, who had all the good qualities of his countrymen without any of their defects, could have led them to the end of the world.

‘ There is one thing with respect to which they are not easily to be excused, and that is the little natural affection most of them shew to their parents, who for their part display a tenderness for them, which is not extremely well managed. The Indians fall into the same defect, and it produces amongst them the same consequences. But what above all things ought to make the Canadians be held in much esteem, is the great fund they have of piety and religion, and that nothing is wanting to their education upon this article. It is likewise true, that when they are out of their own country they hardly retain any of their defects. As with all this they are extremely brave and active, they might be of great service in war, in the marine and in the arts ; and I am of opinion, that it would redound greatly to the advantage of the state, were they to be much more numerous than they are at present. Men constitute the principal riches of the sovereign, and Canada, should it be of no other use to France, would still be, were it well peopled, one of the most important of all our colonies.’

As the English nation carries on a great traffic with the island of Newfoundland, a short account of its inhabitants, from so able a hand as Charlevoix, will not prove unacceptable. ‘ It has never yet been fully determined whether its inhabitants are natives of the country, and its barrenness, were it really as great as it is supposed to be, would be no sufficient proof that they are not ; for hunting and fishing afford sufficient subsistence for Indians. What is certain is, that none but Eskimaux have ever been seen upon it, who are not originally of this island. Their real native country is the land of Laborador, or Labrador, it is there, at least, they pass the greatest part of the year ; for, in my opinion, it would be profaning the grateful appellation of a

native country, to apply it to wandering barbarians who have no affection for any country, and who being scarce able to people two or three villages, yet occupy an immense extent of land. In effect, besides the coasts of Newfoundland, which the Esquimaux wander over in the summer-time, there are none but that people to be seen throughout all that vast continent lying betwixt the river St. Laurence, Canada, and the North sea. Some of them have been even found at a great distance from hence up the river Bourbon, which runs from the westward, and falls into Hudson's-Bay.

‘ The origin of their name is not certain, but it is probably derived from the Abenauisque word Esquimantris, which signifies an eater of raw flesh. The Esquimaux are in fact the only savages we know of who eat raw flesh, though they are likewise in use to broil or dry it in the sun. It is likewise certain, that there is no nation known in America, which answers better to the first idea Europeans are apt to conceive of savages. They are almost the only nation amongst whom the men have beards, which grow up to their eyes, and are so thick, that it is with difficulty the features of their faces are to be distinguished. They have likewise something very frightful in their air and mien, small fiery eyes, large and very ugly teeth, hair commonly black, sometimes fair, always very much in disorder, and their whole external appearance extremely brutish. Their manners and character do not bely the deformity of their physiognomy; they are fierce, savage, suspicious, turbulent, and have a constant propensity to do mischief to strangers, who ought to be perpetually on their guard against them. As to the qualities of their mind we have had so little intercourse with this nation, that we do not as yet know their real temper; but they have always had a sufficient bent towards mischief.

‘ They have been frequently known to go in the night-time, and cut the cables of ships at anchor, in order to make them drive on shore, and then plunder the wrecks; they are not afraid to attack them even in open day on discovering their crews to be weak. It has never been possible to tame them; and it is not safe to hold any discourse with them but at the end of a long pole. They not only refuse to come near the Europeans, but they will not so much as eat any thing they present to them; and in all things take so many precautions on their side, which mark an extreme distrust, that they must mutually inspire the same with respect to every thing which comes from them. They are of an advantageous stature, and are tolerably well made. Their skin is as white as ours, which proceeds undoubtedly from their never-going naked even in the warmest weather.

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‘ Their beards, their fair hair, the whiteness of their skin, and the little resemblance and intercourse they have with their nearest neighbours, leave no room to doubt of their having a different original from the rest of the Americans; but the opinion of their being descended from the Basques, seems to me to have little foundation, if it is true, as I am informed it is, that the languages of the two nations have no affinity with one another. This alliance at any rate can be of no honour to any nation; for if there is not on the surface of the earth a region less fit to be inhabited than Newfoundland and Labrador, so there is not, perhaps, a people which deserves better to be confined to it than the Eskimaux. For my part, I am of opinion, that they are originally from Greenland.

‘ These savages are covered in such a manner that only a part of their faces and the ends of their hands are to be seen. Over a sort of a shirt made of bladders, or the intestines of fish cut into fillets, and neatly enough sewed together, they throw a kind of a surtout made of bear-skin, or of the skin of some other wild beast, nay, sometimes of the skins of birds, whilst their head is covered with a cowl of the same stuff, with the shirt fixed to it; on the top of which is a tuft of hair, which hangs down and shades their forehead. The shirt falls no lower than their loins; the surtout hangs down behind to their thighs, and terminates before in a point somewhat lower than their girdle; but in the women it descends on both sides as far as the mid-leg, where it is fixed by a girdle, at which hang little bones. The men wear breeches made of skins, with the hairy side inwards, and faced on the outside with ermine, and such-like furs. They likewise wear on their feet pumps of skins, the hairy side of which is also inwards; and above them furred boots of the same; and over these a second pair of pumps, then another pair of boots over that. It is affirmed they are sometimes shod in this manner three or four times over, which, however, does not prevent these Indians from being extremely active. Their arrows, the only weapons they use, are pointed with the teeth of the sea-cow, to which they likewise add iron when they can get it. In the summer they live in the open air, night and day, but in the winter under-ground, in a sort of caverns, where they lie pell-mell one above another.’

We shall close this article with the following sensible observations on the Huron and other languages, vernacular among several of the Canadian nations. ‘ Those who have studied the Huron, Sioux, and Algonquin languages to the bottom, pretend that all three have marks of primitive languages: and it
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is certain that they have not any common origin. Their pronunciation would be alone sufficient to prove this. The Sioux Indian hisses rather than speaks. The Huron knows none of the labial letters, speaks thro' the throat, and aspirates almost all the syllables; the Algonquin pronounces with a softer tone, and speaks more naturally. I have not been able to learn any thing particular, with respect to the first of these three tongues; but our ancient missionaries have laboured much on the two others, and on their principal dialects: the following is what I have heard said by the most able of them.

‘The Huron language has a copiousness, an energy, and a nobleness, which are scarce to be found united in any of the finest we know, and those whose native-tongue it is, tho’ but a handful of people, still retain a certain elevation of soul, which agrees much better with the majesty of their discourse, than with the wretched estate to which they are reduced. Some have imagined they found some resemblance with the Hebrew in it; others, and a much greater, pretend that it has the same origin with that of the Greeks; but nothing can be more frivolous than the proofs they alledge in support of it. We are in a special manner to beware of relying on the vocabulary of the friar Gabriel Saghard a recollect, which has been cited in favour of this opinion: still less on that of James Cartier, and of the baron de la Hontan. These three authors took at random a few words, some from the Huron, and others from the Algonquin tongues, which they very ill remembered, and which often signified something very different from what they imagined. How many errors have been occasioned by such mistakes in travellers!

‘The Algonquin language has not the same force with the Huron, but much more sweetness and elegance. Both have a richness of expression, a variety of turns and phrases, a propriety of diction, and a regularity, which are perfectly astonishing. But what is still more wonderful is, that amongst barbarians, who never studied the graces of elocution, and who never knew the use of letters or writing, they never introduce a bad word, an improper term, or a faulty construction, and that the very children retain the same purity in their lightest and most familiar discourse.

‘Besides, their manner of animating whatever they say leaves no room to doubt their comprehending all the force of their expressions, and all the beauty and delicacy of their language. The dialects which are derived from both, have retained neither the same force nor the same graces. The Tsonnonthouans for instance,

instance, one of the five Iroquoise cantons, pass amongst the Indians for being the most rustick in their speech of any Indians.

In the Huron language every word is inflected or conjugated; there is a certain art which I cannot well explain to you, by which they distinguish verbs from nouns, pronouns, adverbs, &c. Simple verbs have a twofold conjugation; one absolute, and the other relative or reciprocal. The third persons have two genders, which are all known in their tongues: to wit, the noble and ignoble. As for number and tense, they have the same difference as the Greeks. For instance, to relate the account of a voyage, you use a different expression, if it is by land, from that you would make use of had it been by water. Active verbs are multiplied as often as there are different objects of their action. Thus the verb which signifies to eat, has as many different variations as there are different sorts of eatables. The action is differently expressed of an animated or inanimate thing: thus, to say you see a man or you see a stone, you must make use of two different verbs. To make use of any thing which belongs to him who uses it, or to the person to whom he addresses himself, there are so many different verbs.

‘ There is something of all this in the Algonquin language, but the manner of it is different, and I am by no means in a condition to inform you of it. However, if it should follow from the little I have been telling that the richness and variety of these languages render them extremely difficult to be learned, the poverty and barrenness into which they have since fallen, cause an equal confusion. For as these people, when we first begun to have any intercourse with them, were ignorant of every thing which was not in use among themselves, or which fell not under the cognizance of their senses, they wanted terms to express them, or else had let them fall into desuetude and obscurity. Thus having no regular form of worship, and forming confused ideas of the Deity and of every thing relating to religion, and never reflecting on any thing but the objects of their senses, or matters which concerned themselves or their own affairs, which were sufficiently confined, and being never accustomed to discourse of virtues, passions, and many other matters which are the common subjects of conversation with us, as they neither cultivated the arts, except such as were necessary to them, and which were reduced to a very small number; nor any science, minding only such things as were within the reach of their capacity, and having no knowledge or desire of superfluities, nor any manner of luxury or refinement; when we had occasion to speak of all these topics

to them, there was found a prodigious void in their language, and it became necessary, in order to be understood by them, to make use of troublesome and perplexing circumlocutions to both them and us. So that after learning their language, we were under a necessity to teach them a new one, partly composed of their own terms, and partly of ours, in order to facilitate the pronounciation of it. As to letters or characters they had none, and they supplied this want by a sort of hieroglyphics. Nothing confounded them more than to see us express ourselves in writing with the same ease as by word of mouth.

‘ If any one should ask me how I came to know that the Sioux, Huron, and Algonquin languages are mother tongues rather than some others, which we look upon as dialects of these, I answer that it is impossible to be mistaken in this point, and I ask no other proof of it than the words of *Monf. l’Abbè Dubos*, which I have already cited : but lastly, as we cannot judge in this case but by comparison, if by such reflections we are able to determine that all the languages of Canada are derived from these three already mentioned, I will acknowledge they do not amount to an absolute proof of their being primitive, and as old as the first institution or invention of languages. I add, that all these nations have somewhat of the Asiatic genius in their discourse, which gives a figurative turn and expression to things, and which is what has probably made some conclude that they are of Asiatic extraction, which is moreover probable enough in other respects.

‘ Not only the nations of the Huron language have always occupied themselves more than the other Indians in husbandry and cultivation of their lands ; they have also been less dispersed, which has produced two effects ; for first, they are better settled, lodged and fortified, but have also always been under a better sort of police, and a more distinct and regular form of government. The quality of chief, at least among the true Hurons, who are *Tionnontatez*, is always hereditary. In the second place, till the wars of the Iroquois, of which we have been witnesses, their country was the most populous, tho’ polygamy never was in use in it. They have also the character of being the most industrious, most laborious, most expert in the management of their affairs, and most prudent in their conduct, which can be attributed to nothing but to that spirit of society which they have better retained than the others. This is in a special manner remarked of the Hurons, who forming at present but one nation or people, and being reduced to two middling villages very remote from each other, are, notwithstanding the

soul of all their councils, in all matters regarding the community. 'Tis true that notwithstanding this difference, which is not to be discovered at first glance, there is a strong resemblance in the genius, manners, and customs of all the Indians of Canada; but this is owing to the mutual commerce they have carried on with each other for many ages.'

In a word, such variety of entertaining matter offers, that we are at a loss what to select; we shall, therefore, for the benefit of our curious readers, reassume the article upon a future occasion, give a more minute detail of the contents, and enter upon a critique, both of the author and his translator.

ART. IV. *Remarks on the Life and Writings of Plato.* 8vo. Pr. 5s. Millar.

ALmost every writer is praised either too little or too much. If he happens to miss of popularity, his very excellencies are disregarded. He then can only hope for safety in oblivion; every wind that blows, instead of wafting him to port, will be more apt to threaten shipwreck; for as the Italian proverb expresses it, *a nave rotta ogni vento e contrario*.

But happy the man who gets within the gales of public favour; in those propitious latitudes the very tempest only guides to the harbour with greater dispatch, and more security. Such has been the fortune of Plato. He deserved well of society, his merit was great, and his fame is still greater. His faults, inaccuracies, and obscurity, now find not only pardon, but panegyric; and they who exclaim in raptures at his sagacity, perhaps find that an indirect method of proving their own.

The author of the present remarks, is a professed panegyrist of Plato; and we are the more surprised to find him defending the old philosopher even in his acknowledged errors, as the remarker appears at once both sensible, modest, and sometimes judicious. Yet so it happens, that few ever list themselves under the banner of any great name, that they do not defend their patron even up to injustice. To describe Plato as a faultless man, or consummate reasoner with respect to morals, as our remarker has done, is certainly what neither the histories we have of his life, nor the writings left by himself, can justify. It is easy to censure every account that derogates from his character, as invidious, and equally in any one's power to assert the moral tendency of *all* his doctrines; but when both come to be scrutinized, the voluptuary will appear in the man, and the sceptic in the philosopher.

But

But we ask pardon : it is our business to exhibit the opinions contained in the book before us, not to controvert them. It begins therefore with an account of the life of Plato, or rather remarks on his life, as many passages of it, some feigned in his praise, and others perhaps remembered against him by the envious, are here totally unnoticed. But we are surprised to find facts which are universally allowed to be genuine, totally over-looked, while the whole account of the life given us here, is taken from an epistle to Dion, which all the learned have long since allowed to be spurious : yet our remarker seems to take no notice at all of this controversy, but translates almost the whole epistle, without ever calling its authority into question.

It is not necessary to present the reader with any account of Plato's life, as we find no new light thrown upon the subject in the present essay, but refer him to the many accounts given by others, which are at least as copious as what the remarker presents us with. Not facts, but his manner of dressing them, should be the object of our enquiry ; not so much his historical knowledge as his style. And in this, though in general concise and grammatical, yet we find sometimes unpardonable errors, which we would willingly impute not to the author, but the press. As in p. 12, where he has administered, for administered. P. 65, Yet notwithstanding of Plato's retirement, for Yet notwithstanding Plato's retirement. P. 72, late of acquiring, for late in acquiring. P. 175, Herding animals, for gregarious animals. Holidays in honour of Minerva, for festivals in honour of, &c. These faults certainly give transient disgust ; yet where there is still sufficient merit, they by no means deserve recollection.

After some remarks on Plato's life, he next proceeds to answer the objections to his writings ; and in this he has succeeded more happily than in the preceding essay. He begins by vindicating him from the charge of obscurity.

‘ Plato has been called a mystical writer, on account of a few passages that cannot be understood clearly. But it may be answered, in the first place, That some of the greatest difficulties occur in those dialogues where he is representing the metaphysical reasoning, or sublime speculations of other philosophers, such as Parmenides and Timæus. We are certain, that he did not entirely adopt their opinions.

‘ He sometimes also delivers his sentiments in allegory, not from any affectation to be obscure, but to preserve the same poetical dignity through his work, and avoid a long unnecessary digression ; wherefore he sometimes professedly tragadizes in

an ironical strain. Of this the allegory in his republic, Book VIII. concerning proper marriages, is a manifest instance.

‘ Besides, we have seen in his letter above quoted, that he did not explain himself compleatly on certain subjects, because he would avoid the litigious contradictions of ignorant people, and persecution from bigots. If arguments of the following kind and stile can be of any force in this present age, they ought to be still more convincing when referred to the age of Plato. “ Men of shallow understandings, circumscribed knowledge, and who are unacquainted with the arts of writing, will be puzzled and perplexed in their endeavours at perspicuity; but be assured, that an author, who has parts, learning, and strong sense, if he is ever dark he is dark by design; tells stories because he dares not relate facts; gives you a dream because he cannot give you a description; and represents in an allegory what the circumstances of the times will not allow him to represent any other way.”

‘ The more one considers human nature the more he will be convinced that knowledge ought to be communicated only gradually to the mind. We seldom are able immediately to perceive the mutual relations and dependencies of things when the whole is communicated at once: it requires time and patience to review every circumstance before we can arrive at true knowledge. The want of this occasions innumerable disputes. It is surprising to observe how much the prejudices and various passions of men influence and pervert their judgment. Hence the best philosophers have been of opinion, that the human mind needs greatly to be purified and prepared for the reception of truth. For this reason they did not unfold all their sentiments till people were fit to receive them. Pythagoras enjoined long silence on his scholars; Plato did not speak directly on certain subjects; even our Saviour often spoke in parables, that he only who had ears to hear might be instructed.

‘ To these considerations it may be added, that a great part of the mysteries ascribed to Plato, are the mysteries of his commentators only. The obscure passages in our author are extremely few, and it were better to leave them so than perplex and disfigure his philosophy with random speculations, especially where these are not expressly delivered as conjectures. Any one who is tolerably acquainted with learning and antiquity, will find Plato himself more intelligible upon the whole than his commentators; and will agree with those who affirm, that nothing can be more elegant and perspicuous than the general strain of his works.

‘ I might take occasion here to give an account of the commentators on Plato, if it did not require too much time and labour. Dacier mentions five ancient ones, viz. Maximus Tyrius under the Emperor Marcus Aurelius in the second century; Plotinus in the third; Porphyrius the scholar of Plotinus, and Jamblichus the scholar of Porphyrius in the fourth; and Proclus in the sixth. Dacier remarks, that though these deserve to be read as ingenious authors, they contribute but little towards explaining Plato. This is generally allowed to be true; neither indeed is it at all surprising, if we consider that learning, and all the fine arts among the ancients were at their height about the time when Plato wrote. From thenceforth they gradually decayed. The Macedonian conquests destroyed the independency of Greece, the happy otium of philosophers, and the incitements of mutual emulation. Wars and revolutions succeeded close one after another, till Rome got the empire of the world. Then the Athenians enjoyed some leisure and protection to cultivate learning; but still this never could give scope and encouragement to the genius equal to the joy and vigor of mind that arises from the consciousness of freedom. The Romans were late of acquiring a taste for literature; and though some great geniuses appeared about the time of the civil wars, when Cæsar enslaved his country, and continued to shine for a little after, yet these were soon extinguished, and the violence of despotic power quickly made it dangerous for one to have merit. Sometimes a few men of worth appear in distant periods, like ships here and there after a storm. These we see lamenting the degeneracy of their times, and the decay of learning; and some of them also suffering the greatest distresses of poverty, as was the case of Plotinus, notwithstanding his extraordinary merit. The true philosophy of the ancient Pythagoreans, concerning the system of the heavens, seems to have been unknown to those later Platonists. Liberty was lost; learning and all the fine arts were decayed; so that though those writers abound in acute ingenious criticisms and speculations, they were, upon the whole, unavoidably unequal to the task of explaining Plato. I do not however pretend to characterize them exactly.’

Yet still perhaps the mysteries of Plato are in some places inexplicable, and that from a motive of vanity, which induced every philosopher of that period to pretend to an initiation into some mysteries that were not adapted to vulgar ears, but reserved only for the elect. That long allegory in the tenth book of his republic, of the pillar of light and spindle of fate, is certainly among the number: his ternary numbers,

bers, and pre-existent ideas are of the same kind; something like the Free-mason *word*, calculated not to increase the knowledge of the initiated, but the wonder of the crowd.

He goes on to prove the superiority of Plato's System over that of Aristotle, or indeed to shew that Aristotle's philosophy is nothing more than the Platonic system, delivered in a different form, with some criticisms and refinements.

‘ Aristotle's philosophy is therefore nothing else but the Platonic, delivered in a different form, with some criticisms and refinements. Thus it naturally happens in sciences and arts, when they are supposed to have arrived near perfection; the critic comes and perhaps makes refinements, and forms rules for conducting others in the same road. There is indeed a superior kind of criticism by which a great genius sees thro' the consequences and connections of things, and strikes out new roads that were unknown before; such was the character of Lord Bacon. But this may be called more properly The genius of invention. To such kind of praise Aristotle has but small claim; on the contrary, his metaphysical distinctions and obscure terms in natural philosophy have contributed to mislead and deceive the inquisitive mind, and obstruct the progress of knowledge for many ages.

‘ Aristotle's syllogism is useful to prove a truth already discovered; Plato's analysis and induction is more proper to discover a truth unknown. Aristotle is a cool and judicious reasoner; Plato no less accurate, but much more animated and lively. In most part of Plato's compositions there is a certain dignity and force that strikes and carries one along; yet that sublime seems naturally to rise out of the subject, and flows with simplicity and ease. In most writers who attempt the sublime you may easily see what labour and toil it costs them.’

From hence the remarker proceeds to consider some objections that have been made against the books of the republic and laws. Next he attempts to vindicate him for banishing poets from his commonwealth.

‘ Plato banishes all luxurious dances, all highly passionate or unmanly music, all licentious poetry and painting, from his republic; and has been much accused for excluding Homer: but in this he acted consistently with his own plan. Many things may be, strictly speaking, blameable in a poet, and yet they may pass without censure in common political constitutions, where much greater irregularities abound; but they are justly to be excluded from any state where we suppose them to be trained up from their youth in perfect sobriety and simplicity

of manners. If people are innocent, though rude and unacquainted with life, it will be a misfortune when they exchange their virtue for knowledge. In a luxurious state, where violent passions produce dreadful mischiefs, it is often useful to paint their progress and effects, that others may be deterred from falling into the like evils; but these pictures would be useless or hurtful in a temperate state where no such violences are known. Many ancient fables concerning the Heathen gods may be so explained as to remove Plato's objections, viz. by supposing them allegorical accounts of different parts in natural philosophy; but as these explications were not obvious to mankind, we find in fact that those fables hurt the morals of the people. And at any rate these ambiguities of expression ought to be excluded from a state where they are supposed to be perfectly sincere, and plain in all their words and actions.

‘Plato was not a foe to poetry, if it was virtuous and moderate, not tending to inflame the passions, or corrupt the taste and fancy. He proceeds upon the same principles with regard to music, painting, and the public dances, as these have great influence on the manners of a people; and even though a people are corrupted, yet licentious poetry and painting, and music, &c. tend still to corrupt them more. Poetry is wonderfully adapted for influencing young and tender minds, and often leaves impressions that remain through the whole life. How much is it therefore to be regretted that there are so much of our modern poetry and other writings, which instead of being more chaste and virtuous than those of the ancients, or more useful for correcting the follies, and soothing the cares of life, that they are often the reverse in every article, and rather tend to corrupt the head and the heart?’

But sure the same objections that Plato makes to poetry, viz. That by being fabulous and allegorical, it corrupts the mind of the people, lies with equal force against the arguments by which the author attempts to vindicate Plato's obscurity, by observing that his obscurities were delivered in fable and allegory, in order to impress truth with greater force upon the understanding.

He next undertakes to vindicate Plato against the objections of Lord Bolingbroke; and in this, as in most other controversies, both parties are sometimes in the right. In his fifth letter on history Lord Bolingbroke says,

“ Nothing can be truer than that maxim of Solon's, impatiently enough censured by Plato, in one of his wild books of laws, *Assidue addiscens ad senium pervenio.*” ‘Imo, This censure is not to be found in the books of laws, but in the seventh

seventh book of his republic. 2do, It is of no consequence to inquire whether Plato there opposes the authority of Solon or no, if his principles are just. He insists upon it, and who can deny "that youth is the properest season for learning? that old people are as unfit for hard study as for running races? and that all severe and numerous labours, either of body or mind, are proper for young men only?"

No observation can be more worthy a good man and a philosopher than that of Solon. For if we should fix a period in which the mind, fatigued with acquiring knowledge, is at liberty to rest from its labour, we should thus render old age useless to society at a period when we might forget our former acquisitions without being supposed to attain any thing new. But though the remarker may here contradict his lordship in the wrong, he frequently exposes his absurdities with perspicuity.

The succeeding part of this work is taken up with giving the reader, who desires to have some idea of Plato's writings, a slight view of each dialogue separately: in which the author seems to make brevity his principal aim. Upon the whole, we are well enough pleased to see any new criticism upon the works of antiquity. This at present is a subject less treated of than others; and a stagnation in any one branch of the literary microcosm, will sometimes produce disorders that may affect the whole.

ART. V. *A Plan of Discipline for the Use of the Militia of Norfolk. Part III 4to. Price 4s. Shuckburgh*.*

THIS third part treats of the forming in battalion and firings, of the hollow-square, column of retreats, column of attack, the deploy, forming an oblique front, rallying and counter-marching. In the appendix we have the manner of mounting and relieving guard, the duties of non-commissioned officers and soldiers (which were printed and dispersed among the men upon their first embodying) the funeral exercise, and beats of the drum.

As the merit of the two former parts is pretty generally acknowledged, our readers may by a short extract see that the third part, which treats of the most essential matters of the dis-

* For our account of the two former parts, see vol. viii. pag. 297, where at the end of the note upon Wolfe, for *repeat* read *repent*.

discipline, is executed with the same accuracy and precision. We shall select a part of Chap. IV. as a specimen likely to be the most agreeable to classical readers, because it will shew them how very formidable that method of charging was which the *Athenian Bee* practised with such success, and of which he has given so engaging a narrative.

NORFOLK DISCIPLINE.

Art. IV. Of the Column of Attack or Plesion.

‘ This column is formed upon the principle of that of Folard, or rather of the author of the *Nouveau Projet de Tactique* †, who calls it by the name of *Plesion*, though it has not quite the proper depth, the strength and disposition of our battalions not permitting it. The French form the column of attack with two battalions; and if two battalions of the militia of our county were to unite, we should then be able to form a complete column or plesion, having its due proportions and strength. We must observe here, that the true strength of the column does not at all consist in its fire (which can be no more than the common *street-firing*) but in the violence and impetuosity of its charge, which it is always to make with fixed bayonets, and with the greatest celerity imaginable. We shall not enter into a disquisition of all that has been said for and against this method of attack: it would be much too long for this place, and not very intelligible to such of our readers as have not been conversant with military affairs. We shall only observe, that it seems to have been the favourite system of two no less generals than Epaminondas and Gustavus Adolphus—that it has been generally attended with victory those few times we know with certainty it has been practised—that it seems entirely adapted to the courage, vigour, and activity of the English common people—that it is particularly calculated for an English militia, as its motions are extremely simple and easy, not demanding near that exactness and precision of discipline which all parts of the firings do—and lastly, that its success chiefly depends on the courage and resolution of the men, and the valour and intrepidity of the officers leading them on*.

‘ At

† For our account of this work, see vol. iv. pag. 349, vol. v. pag. 338, and vol. vi. pag. 425, where, line 5 from bottom, for *in combats* read *it combats*; pag. 428, line 12, for *acquired* read *required*.

* ‘ No term in military language has been used in a more vague sense than the word *column*. That of Folard has been often

“ At the word or signal for forming the column of attack, the six platoons on the right of the colours, together with the second platoon of grenadiers, face to the left; the six on the left, together with the second platoon of grenadiers, face to

often criticized and condemned, in our hearing, by those who had no idea of its nature, manner of forming, or use: and even some writers on military affairs have shewn themselves no better acquainted with it. Voltaire, in his romantic account of the battle of Fontenoy, talks of the *formidable Colonne*, which the English troops formed there: whereas in fact it was no original disposition, but produced by necessity (from the ground in the front growing narrow, and obliging the battalions to double behind one another) and had no kind of resemblance of the column of Folard nor the Plesion. The author of the *Projet de Tactique* says, with great smartness, “ It is said that the order, of the English infantry at Fontenoy was the effect of chance—it was rather the effect of the fire of the redoubts and village, and of the narrowness of the ground: however, it is neither the fault of Gustavus nor Folard, if people have called that mass of confusion a column.”

• Somewhat of this nature were the columns with which the French attacked Laufeld: i. e. battalions drawn up in several lines behind each other, but not closed up to make a solid body. For the faults of this disposition, see *Projet de Tactique*, p. 217. —When therefore one meets with the word *column* in an author, or hears it used in conversation, it is very necessary to ascertain precisely what is meant by it.

• We may likewise add, that the battle of Culloden furnishes a strong argument in favour of the column, though we have heard it cited with equal confidence against it: for if a mob of Highlanders (and those not well supported by the rest) could put in disorder, and break through, two of the bravest and best regiments in the whole army (who likewise behaved remarkably well) and this notwithstanding the great inferiority of the broad sword to the firelock and bayonet, added to their almost total want of discipline; what could it be owing to, but to the irresistible strength of their disposition, and the order they were formed in? and we cannot but think, that every well-wisher to our happy constitution has great reason to bless God, that the Highlanders had not time to acquire discipline, nor the skill to add to their column, what in the opinion of its greatest advocates are absolutely essential to it: that is to say, arms of length, such as the bayonet, pike, partisan, or es-ponton.’

the right : the colours and hatchet men fall back four paces to the rear, and form in a rank entire, with the colours in the center. At the word *march!* they all step off together, and march by the flank ; the two centre platoons march till they join in the centre, then immediately turn to the right and left to their proper front, and advance by the short step ; all the rest of the platoons do the same, following successively the two centre platoons ; fronting as soon as they are joined in the centre, and marching forward ; the colours and hatchet-men will follow the first six platoons, which brings them into the centre of the column : the grenadiers march at the same time, following the two flank platoons, and front at the same time with them, marching forward likewise, and dressing with them on the flanks, allowing about six paces distance between their flanks and those of the column *.

‘ II. Of the officers that are in the rear, those on the right of the colours, fall in upon the left, and those on the left, upon the right of their platoons. The officers that command platoons, and the serjeants that cover them, keep their posts ; by this means the flanks will be covered by officers and serjeants, and there will be a file of officers in the centre of the column ; the colonel takes post in the front, and the lieutenant-colonel goes into the rear : two drums go to the right and two to the left of each section ; two to the right and two to the left of the colours ; six to the rear, and three to the rear of each grenadier company †.

‘ III. The column is to advance by the common step when the drums beat the *Battalion March* ; the ranks at two paces asunder, and the files well closed.

‘ IV. When the commanding officer gives the word, *Prepare to charge!* the drums beat the *Grenadiers March*, the whole comes to a recover, and the sections close up as fast as possible. When

* ‘ Though we have every where in this chapter marked precisely the places of the grenadier platoons, yet it must be understood that they are to act as separate bodies, and perform the part of light troops : either to annoy the enemy with their fire, pursue them when broken, or to do any other service that the commanding officer shall think proper to order them upon.’

† ‘ As may be seen by the plan of the column, plate 52 ; the officers will be on the flanks and in the centre, intermixed with the serjeants ; the colonel in the front, and the lieutenant colonel in the rear.’

the commanding officer thinks proper, he will give the words *March! March!* upon which the whole advances briskly by the double step, taking care to keep the ranks and files close; and at the word *Charge!* the officers and men in the front charge their bayonets, the serjeants their halberts, and the drums beat *A Point of War.*

‘ V. At the signal from the commanding officer, the drums are to cease; upon which they recover their arms, and the last section immediately halts; the first takes four steps more, and then halts, in order to preserve the proper distance between the sections: on beating the *Battalion March* again, they step off and advance by the common step.

‘ VI. If when the column is advancing by the double step, the commanding officer would have it slacken its pace, he gives a signal to the drum to beat the *Battalion March*; the first section immediately, upon the drums changing the beat, falls into the common step, and shoulders; the second shoulders likewise, and falls into the short step; and as soon as the first section is got to its proper distance, takes the common step again; the ranks will then open as they march, to the distance of two paces.

‘ VII. To make the column march to the right or the left, the commanding officer will give the words, *Column! turn to the right or the left!* and go to the head of that flank which he would have become the front, and the drums upon that flank beat a march; the lieutenant-colonel going to the rear of the opposite flank.’

Before we conclude this article we cannot forbear remarking, that the ceremonies of officers taking post, first by seniority and afterwards in battalion, the forming six deep by half files for the manual exercise, and then doubling up again, with much more such trifling of no use on any kind of duty, are here omitted. The captains take post at once in the front rank of *their own companies*, as the inferior officers do in the rear, and the manual exercise being performed, there is nothing more to do than to close the rear ranks to the front, and the battalion is in the form intended (its divisions being so evidently marked as to want no telling off) either for firing, or for going thro’ any of the evolutions, or (being in close order) for charging.

The evolutions are not very numerous, but then they are of the most essential kind, easily performed by men who have been first taught to march well by files, and not generally we believe practised, though many of them may by a few besides the 67th and 72d regiments, to which the author so candidly

owns obligation. Expedition in executing them is frequently inculcated, and not without reason. It has been too long a fashion to step short, and in flow time, in order to preserve the most regular beauty in the files as well as ranks, and to this *ισοπαρρησία* of modern tactics, utility has sometimes been sacrificed *. Of two bodies performing the same evolution, surely that which comes to its ground in half the time, though not in the nicest order, will look to the colours (if properly trained to that most essential practice of *dispersing* and *rallying*) and dress almost in an instant, or at least timely enough to attack and break the other. Perhaps the practice of the 15th and 58th regiments in America, who perform their evolutions running, is not incapable of being defended by great ancient authorities; nor have we heard these regiments stigmatized as disorderly or undisciplined.

The performing a suite of exercise by beat of drum, when the beat marks only *when* and not *what* is to be done, is very justly ridiculed, and a diversity of beats proposed. If it ever be necessary that a command should be executed speedily in the presence of an enemy, some signals distinct enough to be understood by every soldier in the corps are certainly necessary. Whether the drum alone admits of sufficient distinction, or whether some other loud instrument to direct essential manœuvres (as an author whom Col. Windham approves has recommended) ought to be added to the drum, we hope will ere long be determined by experiment.

ART. VI. *Human Nature Delineated: or, The Limits of Human Knowledge defined.* By J. Stephens, M. A. 8vo. Price 5 s. Millar,

THIS performance of Mr. Stephens's will be well or ill received according to the prejudices of readers, and the opinions they may have adopted concerning the dignity or meanness, the strength or weakness of the human understanding. Presumption and diffidence are both, when pushed to extremes, destructive of the progress of science; the former leads to a labyrinth of error, and the latter throws a damp on the spirit of inquiry and the exertion of the intellect. By under-rating our own ability we are deterred from pursuits

* We have been told that at St. Cas the only favourable opportunity of attacking the French with advantage (when not yet formed) was lost by too much delay in *telling off* and *drinking of files*.

within

within the reach of the human faculties, while over-weening pride generally meets with sensible mortifications, which sour the temper, and frequently terminate in a misanthropical disposition. However justly our author may have in some respects marked out the limits of human knowledge, we are of opinion that in others he has circumscribed the human understanding within too narrow boundaries. Why should not the metaphysician as well as the naturalist reason with clearness on the nature of the supreme Being? Why should he not at least as forcibly demonstrate the necessity of an omniscient omnipotent Being? The truth is, the naturalist can never form conclusive arguments without applying to metaphysics, and the metaphysician must ground the first foundation of his superstructure on the works of nature. Have we not seen leaders in both sects arrive at the same unhappy inference? Is Epicurus more dangerous as a metaphysician than a natural philosopher? According to his principles we shall arrive at the same conclusion, whether we minutely examine nature, or strain the intellect with more subtle and abstracted speculations. In a word, we cannot but differ with our sensible author as to the utility of reducing our inquiries within narrower precincts. Perhaps the best method to stimulate men to act and think worthily, is to flatter their pride and exalt their opinion of themselves.

Mr. Stephens enters upon his design of defining and limiting the intellectual faculties by an inquiry into the origin of knowledge. He thinks it evident that ideas constitute the foundation of knowledge, that these ideas are received from external objects, and that they are excited by such sensations as the presence of those objects occasion, according to the nature of our organs, and the laws of action and passion impressed by the supreme Being. We are ignorant, it is true, of the action of body on spirit, that is, how material substances should excite thought, and in what manner thought produces corporeal action. This, however, we know, that a polished diamond conveys to the mind, by the organ of vision, the idea of a brilliant body; and a rose, by the sense of smelling, an odoriferous body. Besides these ideas, there are others of a different kind, excited in the mind by the perception of its own operations. In explaining complex ideas, our author unnecessarily, we apprehend, introduces an assertion not very easily proved. It is that from a philosophic survey of our own nature, we shall never be able to discover that man is a compound of spirit and matter. In answer to Mr. Stephens we need only ask what is that volition, that intellect, that power of regulating animal motion, of chusing, arranging and combining ideas, of which
he

he speaks? Need we require farther proof of the composition than that we are capable of perceiving ideas, excited by external objects? This external pressure upon material organs cannot convey ideas, without consciousness, and it is this principle that self-evidently demonstrates to us the proposition which our author denies to be capable of demonstration. Indeed his own words are an ample confession of his feeling; the conviction he strives to disavow. 'It is very evident, says he, that we have no ideas till we receive positively the ideas of sensible qualities from without; consequently the human soul cannot be furnished with forms and ideas to perceive all things by, nor be painted over with the seeds of universal knowledge, as some authors have represented it to be; but when we receive these ideas of sensible qualities from without, the activity of the mind or soul commences, and another source of original ideas is opened; for then we acquire ideas from the various operations of our minds, as they are variously impressed by external objects.' Either this passage is unintelligible, or it acknowledges that there is a something within us that is actuated by external pressure, which is different from matter. On this occasion we may say with the Greek moralist, that if we oppose the most evident truths, it will be difficult to prove them; yet is this owing less to the want of ability in the teacher, than of apprehension in the scholar.

After enumerating the operations of the mind, he proceeds to expose with judgment and accuracy what he terms the *artifices* of the mind, the various hypotheses substituted to flatter our pride and conceal our ignorance, and the perversion of words, which have been tortured and wrested into equivocal significations. The reader will undoubtedly be pleased with our author's sentiments upon this subject; but we must refer him to the performance, as they are incapable of being intelligibly stated in the compass of an article. Having in the seventh chapter pointed out the distinction between the real and fantastical ideas of substances, our author proceeds to the following sensible remarks on our great English philosopher. 'This distinction will be found to agree with one part of Mr. Locke's definition, as it is founded on the same reason. But there is another part of the definition given by this great man, which appears to be too inaccurately expressed, i. e. in the chapter of real and fantastical ideas; it appears, to be not true, and likewise very little inconsistent with what he advances, according to the explanation of it, in the chapter of the reality of knowledge. This great author, in the explanation observes, That "all our compound ideas, except those of substances, being

being archetypes of the mind's own making, not intended to be copies of any thing, nor referred to the existence of any thing, as to their originals, cannot want any conformity necessary to real knowledge." Now, it may be asked with what can these have any conformity? It may be answered, with themselves: but then that meaning is too gross to be supposed. Can they have any conformity with other ideas of what exists, or what has existed? That our author never intended, I will dare to affirm; for these ideas are "not copies of any thing, nor refer to the existence of any thing, as to their originals;" consequently we are to understand no conformity whatsoever, necessary to make those ideas real, when it is said that they want not any that is necessary to make them so.

' Therefore, from what has been said, it will clearly appear, that this proposition is absolutely untrue. If we speak according to the strict sense of the word, there is another conformity, though of another kind, "as necessary to make these ideas real, as the conformity proper to our ideas of substances is necessary to make them real." And all the compound ideas we have here made mention of, are real or imaginary, as they have, or have not, this conformity. This will always be the case, when we do not suffer the word archetype to perplex our thoughts. According to our great author, if all our compound ideas, except those of substances, are archetypes, they must be applicable, nay, really and properly applicable to something; for it is as ridiculous to form an archetype applicable to nothing that is really typified by it, as it is to form the idea of a substance that can be referred to no real existence, as to the archetype of it.

' When our archetypes are natural, i.e. made by nature, they determine our ideas as the supreme Author of nature has appointed that they should be determined, and the knowledge we thereby acquire is real knowledge, and answers all human purposes, whether these ideas bear an exact similitude to their archetypes or not: this we have already explained at large. But when the mind forms compound ideas and notions, to serve as archetypes therein, they should be formed with a conformity to, and in the similitude of the same nature that was the basis of the others, or otherwise they will be imaginary, fantastical, and productive of no real knowledge.

' I would not be understood to mean, that they should be so formed, as to contain nothing which implies a contradiction; but, notwithstanding, it is very evident, that they have been so formed, as to imply it on several occasions, by both ancient and modern philosophers, and sages: however, their errors
should

should not be a rule for us; let us suppose that they are so no longer, and on that supposition affirm, that all those ideas must have a much nearer conformity, than that of a possibility or bare probability to what we know of the existence of bodies material or spiritual. The ideas we here make mention of, have been represented as neither "intended to be copies of any body, nor referred to the existence of any thing as to their originals." If this could be proved to be absolutely true, strictly speaking, all such ideas would be archetypes, and could, in no other manner, be conceived. But as this is not strictly true, it may be regarded rather as a definition of imaginary, than of real ideas. When our ideas and notions are the most compound, and combine in the greatest variety, they are as well as simple ideas, frequently copies; they are frequently referred to existences, nay, even to particular existences, as to their originals. But when they are not so, when they are combined in the mind, as the mind never perceived them to be combined in existence, though this may be said to be performed "by the free choice of the mind, without any consideration on the connection they may have in nature;" yet it is absolutely impossible, that, when they are real, they should be quite arbitrary, or quite void of reference to existence.

Upon the whole, the intention of Mr. Stephens is laudable, and the manner in which he has acquitted himself, masterly. He proves, that metaphysicians have greatly obstructed real knowledge, by erecting systems upon hypotheses that have no foundation in natural ideas; by treating of imperfect and incomplete ideas, as if they were perfect and complete; by talking of obscure ideas and notions, as if they were distinct and perspicuous; in a word, by drawing a long chain of deduction from false principles. But, on the other hand, he has not wholly guarded against obscurity and scepticism. He requires demonstration where he has sensible conviction; and, by drawing the casuistical thread fine, has rendered it invisible. In a word, he detects error with freedom and ability, but has not sufficiently guarded against sophistry and obscurity.

ART. VII. *The History of Gustavus Ericson, King of Sweden. With an introductory History of Sweden, from the Middle of the Twelfth Century.* By Henry Augustus Raymond, Esq; 8vo. Price 5s. Millar.

Whatever portion of reputation the learned may think proper to assign our author, we doubt not but the public in general will approve of his labours, as he has not only rendered his narrative entertaining, but selected his subject with judgment.

judgment. The life of Gustavus Vasa is one of the most curious and instructive in modern history. After passing thro' the strangest vicissitudes of fortune, that prince, by dint of courage and perseverance, subdued adversity, raised himself to a throne from a private condition, civilized a fierce and barbarous people, and quitted the stage of life equally beloved by his subjects, and admired by posterity. Mr. Raymond introduces his hero with an abstract of the Swedish history from the middle of the twelfth century to the period when Gustavus began to distinguish himself. This part of the work will, we imagine, prove especially grateful to the English reader; even the learned are forced to have recourse, for the annals of the northern kingdoms, to writers who have studied only to be minute, and whose greatest merit, perhaps, is their redundancy. Pontanus, Loccenius, Meursius, Puffendorf, and the crowds of Swedish and Danish historians, have done little more than treasure up materials for some future writers to rear into a beautiful edifice. Unmindful of the ornaments of composition, they seem assiduous only to relate every occurrence in the order of time in which it happened, without considering that, like painters, general historians should exhibit none but characteristic features, entirely omitting the scars, tetter, and blemishes that but disfigure the portrait, and weaken the resemblance. With respect to our author's manner, it is in general spirited, though too frequently loaded with forced and stiff reflections, many of them borrowed from the authors he has too servilely copied. We particularly mean Des Roches, Vertot and Puffendorf. An instance of this occurs in the answer made by king Magnus to the disaffected Swedes, who complained, that in bestowing the great offices of their state on foreigners, he violated the oath taken at his accession. According to Puffendorf and our author, the king's answer was,

‘ That for the good government of his kingdom he had occasion for wise counsellors and able servants; and when the Swedes had rendered themselves as capable of serving him and his kingdom in those capacities, as the foreigners he employed; they should have no reason to complain of want of preferment; but that in the mean time they could not blame him for using the services of men of distinguished abilities and merit, rather than the imperfect assistance he could receive from the Swedish nobility, who had no qualifications to recommend them.’

Loccenius expresses himself in different terms, much more consistent with the prudence of Magnus. According to that writer, his reply tended rather to excite a spirit of emulation among

among the Swedes, and stimulate them to deserve by their merit the preferment at which their ambition aspired. His intention was by no means to shock them by contempt; but to apologize for his own conduct in the most delicate manner; and that it in some measure produced the effect appears from the historian's reflection. "Hoc regium responsum nonnullorum ex Folcungis animos ita affectit, ut tacito pudore suam ipsi castigantes inertiam, in posterum liberos suos aut sacrorum ut polittiarum literarum studiis, aut militiæ artibus excoli operam darent, qui suo tempore ad honores provecti utilia patriæ instrumenta fuerunt." It is obvious from this; and a variety of other instances, that our author implicitly relies on the authority of Puffendorf, from whom he has literally transcribed his account; that he quotes other writers without having consulted them, or at least rejects their opinions without duly examining them; and that he is more attentive to concinnity, though he has missed his aim, than to accuracy and impartiality. It may be descending to minuteness to remark, that his language is frequently ungrammatical; but we cannot avoid mentioning certain capital blunders. In many instances he has put the nominative case of the pronoun for the accusative, thus, 'He procured an interview with the king of Denmark, *who* he engaged.' The prepositions are equally faulty: 'He felt little compassion *on* a man.' 'Conceived some disgust *from* Charles.' 'Norbius forced each camp successively and, *by* their little inclination to assist each other, put both to flight.' 'No good success could be expected.' 'The spring *brought* on an event which made Norbius desist.' A thousand other inaccuracies occur, that tarnish but do not destroy the merit of Mr. Raymond's performance, which, upon the whole, is animated enough. We shall give a short abstract of the life of Gustavus, adhering as much as possible to the words of our author, in order to convey an idea of his stile and manner.

Gustavus Ericson, descended from the ancient kings of Sweden, was the son of Eric Vasa, and the near relation of Steeno Sturius, the administrator. He possessed all those natural advantages which could prejudice the public in his favour. 'His person was majestic and graceful, his conversation engaging, and his temper amiable. His capacity qualified him to conceive the noblest enterprizes, and his courage enabled him to execute them. Averse to the dissipations and pleasures so attractive to most persons of his age, youth seemed to have no other effect on his disposition, than to give fire to his love of glory, to animate him in pursuit of fame, and to qualify him to support the fatigues and dangers of a martial life.'

At the battle of Vedel Gustavus exhibited the first proofs of his courage and military conduct; at the head of his squadron he charged the Danes with such irresistible impetuosity as contributed greatly to their defeat. To revenge this disgrace, Christiern king of Denmark, with a considerable army, laid siege in person to Stockholm. The administrator compelled him to raise the siege; but adverse winds detaining the Danish monarch on the coast, he made several descents, and was always repulsed by Gustavus, to whom Steeno had entrusted the command of the Swedish cavalry. The king's fleet being reduced by famine to great extremity, he fell upon a stratagem whereby he got Gustavus in his power. Pretending to negotiate a treaty, he demanded Gustavus as an hostage, that no insult should be offered to his person during the conference. The noble Swede was forced on board, and a fair wind springing up, was treacherously conveyed into Denmark. Christiern knew the affection the administrator entertained for Gustavus. To procure a renewal of the treaty of Calmar, he menaced the life of the young hero; but disappointed in his expectation, tried every means to gain the hostage to his party. Finding Gustavus deaf to menaces, exhortations, and promises, he ordered the officer in whose custody he was, to put him to death; but the officer, shocked at the inhumanity of the command, diverted his intention, by demonstrating it to be prejudicial to his interest. In hopes of deriving some advantage from his life, the king revoked the sentence, satisfying himself with strictly confining Gustavus. The cruelty with which he was treated during his imprisonment, excited the compassion of Eric Banner, a Danish nobleman, governor of Jutland, and his near relation. The generous Dane applied to the king to commit Gustavus to his care, offering a security of 6000 crowns of gold for his ransom, in case Gustavus should find means to escape; and obtained his request, under pretence that the alliance between them might enable him to bring Gustavus over to the king's interest. Banner conducted his prisoner to Calo, endeavouring by the most generous and obliging behaviour to efface from his mind the sense of his misfortune. Hunting, and every amusement the country could afford, were provided in a constant succession for his entertainment. He was left entirely to his liberty, and Gustavus appeared rather the commander, than a prisoner in the castle. But no pleasures or generous efforts could dissipate his melancholy, while his country was bleeding under the cruelty of the king of Denmark, and the administrator had the most pressing occasion for his assistance.

That tyrant had again invaded Sweden, defeated the administrator's army in a battle, in which Steeno Sturius fell. He had conquered all Sweden, except Stockholm and Calmar, and was proclaimed king at Upsal. The misfortunes of the kingdom pierced the heart of Gustavus. 'The desire of revenging the death of his prince and friend, and of delivering his country from such inhuman oppressors, perhaps not unaccompanied with some motives of ambition, were irresistible temptations to him to procure for himself that liberty, which he could never hope to obtain from the king of Denmark. He would not attempt to corrupt the loyalty of Banner, by endeavouring to induce him to consent to his flight, and thought so kind a friend could not believe him deficient in generosity and gratitude, if he transmitted to him the sum, which he had engaged to pay the king, in case he suffered his prisoner to escape.

' Having by this resolution found a means of acquitting himself towards Banner, for the use he purposed making of his indulgence, he went out of the castle one morning at a very early hour, on pretence of taking his usual diversion of hunting, when disguising himself in the dress of a peasant, he pursued some bye-path, and, after travelling two days on foot, he reached the town of Flensburg.

' No one was then suffered to go out of that city without a passport, a thing for which Gustavus durst not apply; and yet, while he remained there, he was hourly exposed to the danger of being discovered. To extricate himself from this perilous situation, he engaged in the service of a man of Lower Saxony, who trafficked in cattle, which it was his practice at that season to purchase in Jutland; and by being employed in driving the beasts, Gustavus got safe and unsuspected out of Denmark, and went to Lubec.

' As soon as Eric Banner was informed that his prisoner had made his escape, he pursued him, and, having found him at Lubec, vented some severe reproaches, for the ungenerous return he made to the affectionate treatment he had received at Calo, by exposing him to the king's resentment, and the forfeiture of so considerable a sum of money.

' Gustavus assured him that he was taking measures to acquit that debt directly; and justified his conduct so powerfully, by representing his laudable motives for procuring himself that liberty which he could no longer hope to receive from Christiern, that Banner, either convinced by reason, or swayed by affection, returned home, well satisfied with the part Gustavus

vus had acted ; and, to secure himself from any severe examination, gave out, that he had not been able to overtake his prisoner.'

Gustavus made several fruitless applications for succour to the regency of Lübeck ; he could only receive a small supply of money for his present exigences, and permission to land at Calmar. When he set foot in Sweden his first intention was to throw himself into Calmar, and to animate the garrison to a noble defence ; but his design was frustrated by the treachery of the governor, who threatened to deliver him up to Christiern, unless he immediately quitted the city. In the mean time the king, informed of the transaction at Calmar, ordered diligent search to be made for Gustavus ; who, to elude his enemies, once more assumed a peasant's dress, and thus disguised, got into a cart laden with straw, and passing undiscovered through the whole Danish army, repaired to a castle of his father's in Sudermania. From this retreat he apprized his friends of his return to Sweden ; and exhorted them in the most pathetic terms to take arms for the relief of expiring liberty. All his endeavours to rouse the depressed spirits of his friends proving ineffectual, Gustavus had recourse to the peasants, in whose rustic breasts he hoped there still remained some sparks of freedom, and of their inveterate detestation of Danish tyranny. He passed under the covert of the night from cottage to cottage : he even ventured to appear at their public meetings ; but all his eloquence, his pathetic remonstrances, and spirited address, could not move them to attempt the recovery of their liberty. Disappointed in every endeavour, deprived of every hope of rousing the dejected minds of his despairing countrymen, but still full of ardor to expose his life for the general good, he resolved, if possible, to enter Stockholm, notwithstanding it was surrounded and beset by the Danish army. All his precautions were insufficient ; he was so closely watched, that his pursuers arrived at the cottage he had quitted but an hour before. Next he endeavoured to baffle the enquiries of his enemies by concealing himself in a monastery, but he was refused admission. Deprived even of a retreat, he at length found an asylum in the obscure cottage of a peasant in Sudermania, who had formerly been a servant in his family. Here again he renewed his applications to his friends ; but met with the same cold reception as before. Finding his endeavours to rouse men so totally dispirited vain, he determined to wait a more favourable opportunity, trusting that the ancient hatred of the Swedes might again be revived by the tyrannical government of the Danish monarch.

All this while Christiern was besieging Stockholm, resolutely defended by the widow of the late administrator. Famine at length compelled the capital to surrender. Soon after the king was crowned; and, in the midst of mirth and festivity, displayed his treachery and barbarity. In one day ninety-four senators and bishops were executed under various pretences, their bodies thrown into a heap, and at last burnt, on their becoming offensive by putrefaction.

‘Gustavus was at the house of his old servant, when this horrible massacre was perpetrated at Stockholm. The account, which reached him in his retirement, affected him in the most sensible manner. His father, many of his relations, and almost all his friends, were slain in one fatal day; his mother and sister cast into a loathsome prison; his country deprived of the assistance it might in time have hoped to find from a numerous and powerful nobility, and groaning under the cruelty of the most detestable tyrant. General distress cried more loudly than ever for deliverance: but what hope could he entertain, without friends or dependants; destitute of men or money to raise an army; not even able to defend his own life, which was environed with dangers. If he staid long in the same place he was exposed to suspicion; by frequently moving it, he could scarcely fail of being discovered, as his former high station, and distinguished behaviour, rendered him almost universally known. His life was in equal danger from the treachery and avarice of his countrymen, whose nature seemed already embased by servitude, and from the vigilance of those whom his implacable enemies employed to lay in wait for him.

‘In this perilous state, the province of Dalecarlia alone offered him the least probability of a safe retreat, if he could reach it undiscovered. Rendered in many parts inaccessible by high mountains, and almost impenetrable forests, the inhabitants had, in the most oppressive reigns, preserved a degree of liberty beyond what any other part of the kingdom could boast. As these natural advantages of their country rendered it impossible entirely to subdue them, the prudence of their kings had prevented their making an attempt, which would only serve to evince a want of power to effect the end they aimed at. They had therefore always permitted the Dalecarlians to enjoy their peculiar customs; they were exempt from all garrisons, and the maintenance of any troops, paying only a small tribute of furs to the king, who was not suffered to enter that province, without having first given hostages to secure the inhabitants from any attempts against their liberties.

‘Gustavus

‘ Gustavus not only expected a safe retreat in Dalecarlia, but had some hopes in the unconquerable spirit of the people, whose ferocity, untamed by subordination (for there was little inequality of power or property among them) and implacable enemies to tyranny, which they feared might one day extend to themselves, rendered them fit associates for a desperate enterprize.

‘ Encouraged by these views, Gustavus had again recourse to his rustic habit; and, by the favour of his disguise, or more properly by the peculiar care of Providence, which preserved him for great and noble purposes, he passed undiscovered through a country beset with persons who were diligently seeking him, and arrived safe in Dalecarlia.

‘ Besides its mountains and its forests, this province afforded a retreat, not only from the eyes of men, but even from the light of the sun : the copper mines furnished an asylum so safe, as to remove fear from the most timorous mind. In so laborious a country, an idle person might have become a subject of speculation; therefore, Gustavus applied to one of the most wealthy inhabitants to furnish him with employment. This gentleman, whose name was Andrew Lakintta, had been his cotemporary at the university of Upsal, and soon discovered the admired Gustavus, under the habit of a peasant. The generosity of Andrew’s nature sufficiently preserved Gustavus from any bad consequences arising from this discovery, and the use he made of it was, to endeavour to persuade this gentleman to join with him in an attempt to excite the Dalecarlians to assist him, in delivering the Swedes from the grievous yoke with which they were oppressed.’

Gustavus however finding this gentleman too cautious to assist him, determined to seek for bolder associates. He went to the house of one Peterfon, whom he had known in the army, where he had behaved with intrepidity.

‘ He met with a very affectionate reception from Peterfon, who entered with eagerness into his views, and concerted with him every necessary preparative for the execution of their enterprize. He appeared more ardent than even Gustavus himself, and expressed a more inveterate hatred to the Danes. Gustavus encouraged his zeal by the promise of great rewards and honours; and, when all their measures were settled, Peterfon set out, as he declared, towards the houses of such of his friends as he hoped might be persuaded to join in their undertaking.

‘ Peterfon’s departure was with very opposite views from those he professed. All his affection and respect for Gustavus’s person,

son, and his zeal for his cause, were counterfeited, with an intention of fixing him in his house, till he could secure a great reward from the viceroy, for delivering him into his hands; and to effect this treacherous project in person was the real business about which he was gone: nor had he concealed it so carefully from his wife, but that she, who knew the badness of his disposition, was sufficiently sensible of his design. Such a piece of treachery must shock every generous nature, but appeared in still a blacker light from the amiable conduct of Gustavus, which recommended him to the affections of every heart that had the least sense of merit; for, while the greatness of his mind and undaunted courage excited admiration, the gentleness of his manners rendered him beloved.

• Peterson's wife wished to prevent her husband from the execution of a crime against justice, faith, and hospitality, though it could not be done without the part she acted in it being liable to discovery, and thereby exposing her to his indignation. Generosity conquered fear; she acquainted Gustavus with his danger, and, under the conduct of a faithful servant, sent him to the house of a clergyman, whose probity and honour she thought would secure him a safe asylum:

• Peterson came back the next day, with a considerable body of troops under his direction, and placed them round the house, to prevent his guest from all chance of escaping; but, on entering it, Gustavus was no where to be found; and the silence of those, who were parties in his flight, left the Danes in all their former perplexity about the place of his retreat.

• The clergyman, to whose fidelity Gustavus's deliverer had entrusted him, was not unworthy her confidence. Void of the ambition which attached most of his order to the Danish interest, he applied himself to the duties of his function, without aiming at that promotion, which could be procured only by servility and falsehood, and desired not to rise to the dignities of the church, by means that rendered him unworthy to officiate in it. His humanity was most sensibly touched with the sufferings of his wretched country, and he received Gustavus with the respect due to one, whom he looked upon as the future deliverer of the nation. Not to be wanting to the trust reposed in him by a woman, whose virtues he highly esteemed, he concealed Gustavus in a secret chamber within his church, to secure him from being discovered, if the infidelity or weakness of his guide should betray the place to which he had conducted him, and thereby expose the house to be searched by the disappointed and treacherous Peterson.

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* The regard this good man had first shewn to Gustavus on account of his cause, character, and recommendation, grew, upon acquaintance, into affection, for his social virtues. He not only approved, but encouraged his designs, and entered so far into the execution of them, as to spread among his friends reports of farther encroachments, which the Danes were preparing, and of their haste to make the Dalecarlians equal sufferers with the rest of Sweden. Such alarming accounts soon spread into a general rumour; and increasing the discontents of the people, rendered them more disposed to rebel. When their minds were thus prepared, he advised Gustavus to address the multitude at an approaching festival, which was yearly celebrated at Mora, during the Christmas holidays, when he might, by one of those sudden fits of resentment and desperation, so natural to a fierce and savage people, at once levy such an army, as would raise the drooping spirits of his friends, and, by inspiring his countrymen with hopes of success, awaken in them the necessary courage to attempt it.

* There was a boldness in this measure, which, well suiting the greatness of Gustavus's views, and the intrepidity of his mind, he agreed to the proposal without hesitation. On the festival day he appeared among the people, and loudly proclaimed both his name and his intention. "He urged the tyranny and cruelty of the Danes, and the impending danger which threatened Dalecarlia, since that province, the only one in Sweden that had been so long spared, was now going to be the scene of their brutality. He represented to them their great strength, the large armies which they alone could supply, their well-known valour, the honour of the enterprize, which would at once deliver their country, and preserve themselves from the most sanguinary tyrant that nature ever produced." He omitted no argument which could operate on any of their passions, and animate them to join him. The gracefulness of his person, the dignity and sweetness of his manner, the intrepidity of his aspect, joined with his natural eloquence, his high birth and great reputation, added force to his arguments; but the most accidental circumstance was peculiarly prevalent; the north wind blew all the time he was speaking, which being one of the great objects of that people's superstition, who esteemed it the most propitious sign, they augured his future success from so casual an incident. The place resounded with their acclamations, and strong assurances of sacrificing their lives in the cause of liberty, joined with the wildest expressions of rage and resentment against the Danes.

‘ Four hundred of these brave Dalecarlians immediately formed themselves into a body, and chose Gustavus for their leader. To prevent the first sallies of their courage from cooling, and to increase his party by a successful beginning, he led them in the night against the castle of the person, who had the title, rather than the power, of governor of that province. They found him in the utmost security, depending on the depressed state in which the Swedes at that time appeared, with only a weak guard for his defence; these the Dalecarlians slew, and soon forced the castle. Gustavus gave them the plunder, and, with great difficulty, saved the life of the governor.’

From this æra we may date Gustavus’s good fortune, which continued almost without interruption until he expelled the Danish tyrant, and was raised, by the unanimous voice of the nation, to the sovereignty of that kingdom he had so bravely rescued from bondage. The whole of his reign was a series of heroic actions, in which he equally displayed the virtues of the man, and the abilities of the statesman: but as entering into a detail of his government would exceed the limits prescribed to an article, we shall conclude with the following character, drawn by our author.

‘ Gustavus died at Stockholm in the seventieth year of his age. His body was carried to Upsal, where it was interred; but the memory of his virtues were preserved in every Swedish bosom. His subjects lamented him with that sincere and unfeigned affliction which affords the noblest elogium to a prince. Their tears, the most eloquent expression of sorrow, flowed faster than their words, for language is better suited to less poignant grief. Every Swede was his historiographer, for their memories were a record of all his actions, and bare relation his best panegyric.

‘ No prince was ever more justly entitled to the love of his subjects than Gustavus, if we consider either the situation from which he delivered, or that in which he left them. In his earliest youth he distinguished himself by his valour; and by the happy mixture of an uncommon justness of thought, with the greatest activity of mind, he entered the world with all the advantages of experience, joined with the warmth and vigour of a youthful imagination. His superior talents soon rendered him of so much consequence, that Christiern thought his removal from the administrator, who found him his wisest counsellor, was not too dearly purchased by the most flagrant treachery and scandalous breach of faith. The next scene of his life has more the air of romance than history. That insurmountable

surmountable greatness of soul which could encourage one man, destitute of fortune, without associate, in that particular without friend, to hope that he might deliver his country, and could lead him to dare the attempt, would in fiction be thought out of nature. Can any thing be more amazing to a common mind than to see him, regardless of the dangers which beset him on every side, not discouraged by disappointments, nor dispirited by difficulties, wander alone through a kingdom, seeking associates in an enterprize for which no small forces would suffice.

‘When, contrary to all reasonable hope, he had succeeded’ his vigilance was not abated by success. He conducted his little army with all the prudence and wisdom of the most experienced general, while he exposed his person with an undaunted intrepidity, which in most cases would justly have exposed a leader to the imputation of rashness, but was in him agreeable to the most exact prudence. His soldiers served voluntarily, without pay, and with no other subordination than what arose from their love and veneration for him. His courage invigorated them; they were brave from his example, and would have looked on caution in the light of cowardice.

‘Few princes who have been fortunate in the race of glory can cease the pursuit of it, and suffer wisdom and justice to mark the bounds beyond which they should not pass. This was not the case with Gustavus. If ever we may suppose a man who gained a throne was actuated by the love of his country, rather than ambition, surely Gustavus may receive this testimony from us. Ambition is boundless; it knows not how to say to the conquering sword, “thus far shalt thou go, and no farther.” This prince never attempted to extend the success of his arms beyond the deliverance of his own country. But as his aim was to restore it to liberty, he next attacked another tyranny, that of the church, and with unwearied perseverance introduced a religion, less calculated to enslave, but more fit to reform the manners of his people.

‘There is good reason to suppose that Gustavus’s attention to the Lutheran profession might be first directed by political views: the necessity of abating the exorbitant power and riches of the clergy, and of finding another fund for the expences of the government than taxes, which drained the poor people of the best part of the fruits of their labour, were strong inducements to establish it. But from the tenor of his life, and his whole manner of proceeding in the reformation, it plainly appears, that when he examined the doctrine, he became a sincere convert to the religion, and himself embraced the faith which he

recommended to his subjects, and established in a manner suitable to its precepts: free from the spirit of persecution, he tolerated the prejudices of his subjects, and chose rather to convince their reason than force their consciences. His life was suitable to his profession; so ready to forgive, that few things were less dangerous than offending him. He never punished, but where mercy to those who were not criminal absolutely required it. In the execution of justice, wherein himself was no party, he was impartial and rigid, esteeming a strict execution of the laws the truest clemency. His tender affections had no private objects but his wives and children; beyond those intimate ties, all his subjects shared them in proportion to their real merits. He had neither favourites nor mistresses; free from all vice, and, as far as is consistent with humanity, void of weaknesses.

His regal power was greater than any of his predecessors enjoyed; for the people ceased to dispute an authority which was employed only for their happiness; but how far it was from being absolute appears from the fate of his son Eric, who did not inherit so large a share of power as was requisite to secure to him a sovereignty which he abused. Gustavus seemed born for royalty; his beauty, the gracefulness of his person, and his majestic air, at once engaged and awed his beholders. His understanding and manner were free from the rusticity then usual to the Swedes; he was eloquent, gentle, affable; and, by his example, softened their ferocity, and humanized his people. His social virtues and amiable intercourse charmed in proportion as they were little known in that kingdom till they appeared in him: gentleness and sweetness of manners are delightful to all; but they surprized, while they pleased the Swedes, and operated like a sort of enchantment on all who were capable of a due sense of them. He taught them, that elegance to a certain degree might be attained without effeminacy, and social pleasure enjoyed without vice. The pleasing and innocent luxuries of life he introduced for the best purposes; and while by them he softened their tempers into humanity, he took care that they should not corrupt their manners as Christians, constantly restraining them from every abuse and excess, by the example of irreproachable virtue in his own conduct.

While he rendered them less savage, he instructed their ignorance, and enriched them by extending their commerce. He left his kingdom furnished with every encouragement for industry, ample rewards for knowledge, relief for the poor,

and consolation for the sick and diseased, in the magazines, the schools, and the hospitals which he established.'

To sum up the whole, the life of Gustavus Ericson has its blemishes; but it is not without its beauties. In general, the style is rapid and fluent, though sometimes flippant and unchaste. Straining for antitheses of expression, has misled our author; hunting for new thoughts and reflections upon every incident, disgusts his readers; but the novelty of his subject, the liveliness of his diction, and the interesting manner in which he has worked up his principal character, distinguish talents, and ought to secure applause.

ART. VIII. *Ovid's Metamorphoses Epitomized in an English Poetical Style. For the Use and Entertainment of the Ladies of Great Britain.* 8vo. Pr. 3s. Horsfield.

THE metamorphoses of this easy and polite poet, form a beautiful system of allegorical morality; and some authors have ventured to affirm, that under this mystical veil is concealed a great part of the ancient philosophy. The heathen mythology includes a large portion of what we term literature; and Ovid, perhaps, is the best historian of those false deities. We cannot read a page of a Latin or Greek poet, but we meet with an allusion to pagan superstition, without a perfect knowledge of which the author proves difficult and insipid. The greatest beauties of poetry are drawn from the divine machinery; and some eminent modern critics have given for a reason why we fall short of antiquity in the epopee, that we have rejected their gods; every allusion therefore to their mythology must appear unnatural, when it is disbelieved and contemned. Lord Bacon observes, that several of the fables discover a striking and evident similitude to the moral intended, both in the structure of the fable, and in the meaning of the names by which the actors are characterised. He looks upon them not as the invention of the persons who relate them, the product of the age, and the offspring of a fertile poetical imagination, but the sacred relics, the gentle whispers, and the fragrant breath of better times; that, from the tradition of more ancient ages, was echoed by the flutes and trumpets of the Greeks. His endeavours indeed to interpret many of them, have not been very successful; but they are always ingenious. Above half of the transformations, however, related by Ovid, are self-evident; every school-boy is able to explain the moral.

With respect to the epitome before us, it is judicious, and, in many places, exceedingly elegant and pretty. We have not
seen

seen a better expressed dedication than that addressed by the editor to the lady Lennox, for whose private use the version was first intended. The following short extract will afford a sufficient specimen of the performance.

‘ The four ages of the world.

‘ The golden-age was first, when man no rule but uncorrupted reason knew. Needleless was written law where none oppress’d : but void of care and crime they pass’d their time in safety and in ease. The teeming earth, unhurt with ploughs, produc’d her stores of corn, fruits and flowers, and gentle zephyrs immortal spring maintain’d.

‘ But when good Saturn was by Jove dethron’d, succeeding times behold a silver-age. Then appear’d summer, autumn, winter, and the spring was but a season of the year. The air began to glow with fultry heats, and shivering mortals were by ice and snow driven into caves and homely sheds. Then the earth was plow’d and sown, and labouring oxen groan’d beneath the yoke.

‘ To this came next, the brazen-age, a warlike tho’ not impious offspring.

‘ Then succeeded the iron age. Truth, modesty, and shame forsook the world, and in their stead came avarice, fraud, and violence. Greedy mortals, not content with the annual produce of the fields, digg’d from the bowels of the earth the cursed metals, gold and iron, one to assault, the other to betray mankind. Now with brandish’d weapons in their hands, the world is broken loose from moral ties. Faith vanishes, and justice here oppress’d to heaven at last returns.’

ART. IX. *Lex Coronatoria* : or, the Office and Duty of Coroners. In three Parts. Wherein the Theory of the Office is distinctly laid down; and the Practice illustrated, by a full Collection of Precedents, formed upon the Theory. To which is prefixed an Introduction, giving some Account of the Antient State and Dignity of the Office. Useful for all Corporations, Precincts, and Liberties, who have their separate Coroners; and all Persons practising, or concerned in the Crown Law. By Edward Umfreville, of the Inner Temple, Esq; Senior Coroner for the County of Middlesex, and F. S. A. L. In Two Volumes. 8vo. Pr. 10s. Griffiths.

SHOULD Edward Umfreville, Esq; by some untoward accident, stumble in the pursuit of honest fame, he has this consolation, that no man ever more earnestly puffed his cheeks

to give breath to the trumpet of self-praise. He begins with exhibiting, in detail, the preference to the other candidates shewn him by the county of Middlesex, when he was elected to the office of coroner; the incredible pains he took to render himself worthy of the choice of his constituents; his repeated applications to John King, Esq; and George Rivers, Esq; his predecessors in that office, for some instructions to regulate his conduct, and his as frequent disappointments from those gentlemen, who seemed to have no guiding star to direct their own course, amidst the shoals and rocks of iniquities; in a word, how our sage author at length discovered, 'that the duty was not discharged with becoming care and diligence; that the practice, of the office was too frequently deputed, and the office itself in *despise*.' Having further discovered, by dint of penetration, 'a prevailing irregularity, and not only a general negligence and *inuniform* practice, but what is more, the footsteps of a *scheming spes fallendi*,' he resolved upon doing something for himself, which he now generously communicates for the public emolument.

Mr. Umfreville very judiciously observes, 'that tho' in course of the work it will appear, that some of his quondam predecessors have denied the reins of action to the prudent conduct and discretion of an upright heart, the *virtutis amor*, and have been therefore justly censured, by which *bonæ memoriæ* hath been erased from the *marble* of remembrance; yet the instances confirm the justice, and shew what they ought to have been.' There is really a great deal of good sense contained in this ænigma. As the following remark is not a bit inferior in point of precision, we cannot deny our readers the satisfaction of tasting the cud of wisdom.

'But as one *scabbed* sheep may infect the whole flock, which may reasonably become suspected, by the appearance of a *spotted* companion; so it is equally certain, that if the officer's virtue once stagger, it is most assuredly lost; and the '*spes fallendi*' once countenanced, will always endeavour to hoodwink its views, and by artfully associating, insinuate a taint, and affect the whole body; by which means the *well-meaning* mind will partake of the blemish, and lie under an equal suspicion and disrepute: in short, '*sum bonus & frugi*' is the officer's best shield; and the '*mens conscia recti*' the inward satisfaction, his sure comfort.'

This indeed is talking with freedom, as Mr. Umfreville observes; but 'be that as it may, facts are stubborn things; it is the galled horse that winces; and let the stricken deer go weep.

weep.—When the physician is called in with a curative intention, the prescription must contain some purgatives, and I think I cannot say less; ‘*plaudite*’ will ever attend due merit; and ‘*in pretio esse*’ should be the prospect of us all: if the following ‘*primitiæ*,’ therefore, or first essay, can any ways help to subdue the ‘*fallendi spes*,’ the laudible practice will confirm it.’

By this time the reader will have perceived that our author is no common writer; so much proverbial dignity, and vast erudition, indicate very peculiar talents. But diffidence is the inseparable attendant on merit: even the learned Mr. Umfreville professes, ‘that tho’ he has courage enough to disregard the carping *Momus*, whose only *ratio* is *sic volo*, yet he will esteem the generous amending hand, and always have *him* in remembrance.

We shall now, after such ample specimens of our author’s erudition and good sense, content ourselves with informing the reader of the general plan of this stupendous monument of human knowledge and genius. Mr. Umfreville has divided his work into three parts. In the first he lays down the theory or knowledge of the *criminal* branch of the coroner’s office; in the second, the theory or knowledge of the *practical* branch; and in the third, he exhibits a full mode and method of practice. Now because the reader may be at a loss to know in what respects the theory and knowledge of the *criminal* branch, differ from the theory and knowledge of the *practical* branch, we will assure them that they actually do differ, *ipse dixit*; Mr. Umfreville says so, that’s enough.

In the execution of this ingenious plan, there appears such a depth of solid learning, as we profess the short line of our understanding unable to fathom; we therefore refer, for a more ample account, to the sage critic at the * * * *, whose sympathetic genius may possibly dive to the bottom of this profound author.

FOREIGN ARTICLES.

ART. X. *Memoirs sur la langue Celtique*, par M. Bullet. 2 Vols. in Fol. Paris.

IT is astonishing, with what probable arguments writers of ability will support assertions directly opposite. We lately gave an account of an ingenious performance, wrote by M. Barbazon †, in which he asserts, that no traces of the Celtic are discoverable in the modern languages. M. Bullet is of a contrary opinion. All the Europeans appear to him descended

† Vid. Critical Review for Oct. 1760. Art. XIV.

from one common origin, and, consequently, now speak only different dialects of the same language. The descendants of Japhet passed into Spain, Italy, and other parts of Europe; they brought with them a language which our author takes to have been the Celtic, whence was derived the Latin, afterwards new modelled and refined by the Greeks who came into Italy, and the youth educated at Athens. He might have added, that the Phœnicians introduced alterations in the Latin tongue, since we find in it a number of words purely Phœnician. No writer has ever bestowed more sweat and labour upon a subject, merely conjectural, that never can redound to the benefit of society, than M. Bullet. The work is altogether prodigious, and filled with researches, each of which would seem to be the employment of a whole life. An infinity of books and manuscripts have been consulted, and he appears to have made some progress in all the languages of the earth. He has had recourse to every living and dead tongue, where the smallest vestiges of the Celtic were likely to be found.

In the first part he goes back to the language spoken by our first parents, and the confusion of tongues at Babel. He imagines the Celtic was a dialect of the original languages, communicated by God to Adam and Eve; and that the confusion of Babel arose from a mixture of dialects. He then proceeds to the history of the ancient Celtic, its origin and progress, pointing out the channels by which it may now be traced.

In the second part he gives the etymologies of proper names; of rivers, towns, mountains, in the country formerly inhabited by the Gauls; that is, in Spain, Italy, and Great Britain. Here we find a learned dissertation on the changes of letters, and the alterations of words; in a word, on the formation and corruption of languages, owing to their mixture, and to the particular formation of the organs of different people, which renders them incapable of pronouncing certain letters, and uttering certain sounds.

The third part consists of a Celtic dictionary to the end of the letter G; and this is ushered by a preface, explaining the nature of the performance, and enumerating the books consulted. It will scarce be credited, that, besides examining an infinity of authors, M. Bullet has made remarks on the Galic, Scotch, Irish, Italian, French, Spanish, Welch or British, Latin, Greek, Hebrew, Arabic, Syriac, Persian, Turkish, Gentoo, and other eastern dictionaries and vocabularies, as well as those of the languages spoken in several parts of Africa and America. Were the whole of his labour confined to the collecting the vocabularies

ries and dictionaries of languages, prevalent in countries where the art of writing is unknown, this alone would be immense. Our author goes farther ; he endeavours to explain the causes that produced the great variety of languages, or rather of dialects from the first original language, and occasioned such a variety as almost obliterated the root or primitive tongue. In different climates nature has differently formed the organs of speech. In consequence the same words pronounced by different nations, shall undergo very considerable changes. The mixture of nations by commerce, conquest, and migration, shall produce a new language, composed out of the vernacular tongues of each people. The very humour and feelings of a people shall be the occasion of numberless alterations : thus several nations, owing to a delicacy of the auditory organs, have so refined, polished, and smoothed their language, as to make it very different from that spoken by their ancestors. The Greek, Latin, French, Italian, and even the English, furnish innumerable examples of these different assertions. M. Bullet thus goes on to illustrate his hypothesis.

All the different families, composing the human species, being considerably increased, their habitations became confined and inconvenient. These they quitted in search of new abodes, divided themselves into a variety of branches, and thus insensibly peopled the earth. In their new habitations they bestowed names relative to their situation, and the nature of the places, whether hilly or champaigne, fertile, or barren, woody or marshy, rocky or mountainous, &c. Their wants begot science and arts, and these necessarily produced an augmentation of words. This addition made it necessary, that several of the primitive words should be new compounded, or altered by ellisions, to polish off all roughness, and render the whole more sonorous. Besides, the organs of speech became affected in time by the nature of the climate. In some nations the lips were thick, in others the tongue large. We read of nations where the larynx and aspera arteria were universally so narrow as to produce a squeaking sound ; from the voice, one would take the whole people for the figures of a puppet-show. From these, and a thousand other circumstances, arose the different dialects, which gradually varied so much as to preserve scarce any resemblance to the root or mother-tongue. The descendants of Japhet having peopled the western parts of Asia, passed from thence to Europe, where they soon split themselves into different nations. One of the chief was the Gauls, or Celtes, who always retained the language imported by their ancestors from Asia. When the Romans penetrated into
Gaul,

Gaul, they introduced the Latin, which, indeed, was no more than a dialect of the primitive tongue, or Celtic, greatly altered and corrupted. This dialect became the stile and language in which all laws, ordinances, and regulations, were written; but the Celtic was still the language of society, and of commerce. The body of the people preserved the vernacular tongue, and only a few, spurred by interest and ambition, adopted the Latin. A great number of instances are exhibited of nations subject to the Roman empire who retained their own language, in despite of servitude. In the East, in Spain, in Great Britain, and other countries, the people adhered, with a kind of superstitious veneration, to their vernacular tongues; though, in the progress of time, certain words and phrases were borrowed to express new inventions and discoveries introduced by their more refined and polished conquerors.

M. Bullet affirms, that the Gauls retained their original language long after the incursions and ravages of the northern barbarians. He shews from the history of St. Maurice the Martyr, that the Galic existed under the first monarchs of France; and he is of opinion, that what was then called the vulgar tongue, or more properly the language of the peasants, was no other than the Celtic. He even concludes from circumstances, that at the close of the tenth century, the Gauls retained their own particular language, though almost all the people likewise spoke a broken corrupt Latin. It was not until the days of Charlemagne, that Latin came so much into vogue, as to be called the vernacular language. The oaths taken by *Charles the Bald*, and *Lewis Germanique*, were pronounced by the former in the *Tudescon*, by the latter in the Latin tongue; and the oath of the latter was explained and interpreted to the people in the vulgar language, which, says M. Bullet, was a mixture of Celtic and Latin. From these premises he concludes, that the modern French is no more than a mixture of Celtic and Latin, properly tempered and refined; that is, an union of the primitive language, and one of its dialects; for such he makes the old Latin, because Italy was originally peopled by the Celtes.

As our readers may naturally ask, whence M. Bullet has drawn that magazine of Celtic words, necessary to compose his dictionary, we will endeavour to give them an answer in a few lines. The sources to which he seems to have had recourse, are the ancient Greek and Latin writers, in which many Celtic words are preserved; the languages of the Gauls and Britons, which, except a few foreign words, appear to be wholly Celtic; ancient monuments, records, charters, contracts, histories, and lives

of saints, in all of which are found a great variety of Celtic words and phrases. In the languages spoken in Wales, the Highlands of Scotland, and North of Ireland, which he affirms to be dialects of the Celtic, though we must acknowledge we can trace no affinity between the Welch and the Galic, i. e. the pure dialect of Ireland and the Western Islands; in the Biscayan, which is a dialect of the Celtic, and in the provincial terms and gibberish of the peasants, the inhabitants of mountains and valleys, at a distance and unconnected with cities, and the rest of mankind. In a word, the reader will see that M. Bullet has given a history of the Celtic, has described its revolutions, related its origin, and marked the progress of the language: such a work, it is obvious, must be founded chiefly upon conjecture, and sometimes upon forced etymologies; but the author never fails of displaying either genius or erudition. Many of his assertions will be disputed by the learned; but impartiality must still confess they are ingenious, and that no other author has bestowed half the pains upon this subject. Upon the whole, though we cannot join issue with M. Bullet in many particulars, we heartily applaud his zeal, admire his extent of knowledge, and wish for the sequel of the Celtic Dictionary.

The reader will easily perceive, that this is a performance of a different complexion from a work published upon the same subject, by a learned gentleman of the society of Antiquarians in London, of which we gave an account in a former volume. *Vide Vol. VI. P. 239.*

ART. XI. *Recherches sur quelques évanemens qui concernent l'Histoire de Rois Grecs de la Bactriane, et particulièrement la destruction de leur Royaume par les Scythes, l'établissement de ceux-ci le long de l'Indus, et les guerres qu'ils eurent avec les Parthes.*
A Paris.

THIS memoir is valuable on account of the learned and curious researches into the most remote and dark period of antiquity, where the Greek historians can be of little service. Among the variety of different kingdoms formed on the ruins of the vast empire of Alexander the Great, that established by the Greeks in Bactria, on the frontiers of Persia, after the death of that conqueror, is not the least considerable, though veiled in a cloud till now impenetrable. Greek writers only mention it at random; but M. Guignes has, at this distance of time, undertaken not indeed to give an historical detail, but to examine the causes of the destruction of the Bactrian kingdom,

and fix the precise æra of this event. For this purpose he has had recourse to the Chinese historians; in examining which he displays an extraordinary fund of genius and erudition. The writers of this country assert, that Indostan, Khorasan, and the territory possessed by the Greeks in Bactria, formed but one vast empire, the remoter provinces of which were connected by a mutual intercourse of commerce. Certain Scythian nations inhabiting the western frontiers of China, forced to look out for new habitations, entered these provinces, overturned the Greek monarchy, established themselves, and became troublesome neighbours to the Parthians. It is exceeding remarkable, that the Chinese history should thus contribute to elucidate an important part of the history of Greece, a country fraught with the finest writers, and the seat of the Muses. The Scythians here mentioned are called *Su* by the Chinese. They fixed their residence in those plains situated N. E. of Fargana, now Zagathay, a city of Great Tartary. Soon after their foot-steps were traced, and pursued by other Scythians, called by the Chinese *Yue-Chi*. The former were the conquerors of Samarcanda, or the Greek monarchy; and the latter, penetrating into Khorasan, made war on the Parthians, who were endeavouring to extend their dominions over that country. We imagine that by Samarcanda, M. Guignes intends Mawaralnara, of which Samarcanda is the capital; for in ancient writers we find no mention of a province of that name. A Chinese general fixes the date of these events about the years 127, 128, and 129, before the birth of Christ; and as he was then in the country, and mentions the time of his residence, it is probable his epoch is just. Besides, it is confirmed by Justin, who relates, that about this time Phraohates king of the Parthians, was engaged in a war with the Scythians, at a time when that people had destroyed the Greek monarchy in Tartary. Farther to confirm these curious observations, our author launches out into the most accurate geographical strictures, which our limits will not permit us to insert. He conjectures that the Yue-Chi nation, or second body of Scythians, having subdued all the countries round the Oxus, made vast conquests in India, and are the same people sometimes mentioned by ancient authors, under the appellation of Indo-Scythians. The Chinese assert, that the same people were called *Geta*; and it is certain that a nation of this name lived between the Indus and the Ganges, which has led some geographers into strange blunders, who have confounded them with the European *Geta*, and the people inhabiting the ancient Moldavia and Walachia. The reader, who desires farther satisfaction, will find his trouble recompensed in the perusal of the memoir.

ART. XII. *Histoire du Démêlé du Pape Paul V. avec la République de Venise, par le P. Paul, Seruite, Théologien & Consulteur d'Etat de la Sérénissime République.* Seyffert.

A Performance so well established among the learned, as this of father Paul's, scarce stands in need of recommendation. No historian was ever better informed, or qualified by nature, to make the most of his opportunities. He wrote from original secret pieces, was the oracle of the republic, and one of the first politicians of the age. The subject and the execution are equally interesting. We see a little republic, despicable with respect to territory, struggling with a firmness, constancy, and sagacity, worthy of ancient Rome, against the ambitious pretensions and grasping views of modern Rome, resisting all the power of the spiritual thunder of the vatican, defending herself against the temporal weapons of the pontiff, without losing the respect due to Christ's vicar, and, lastly, reconciling herself, in a manner unprecedented, with the Holy See, without the smallest acknowledgment or condescension, derogatory of the dignity of the republic. As to father Paul's narration, it is fluent, precise, and impartial. His language has been thought to favour of the Venetian idiom; that might possibly offend a delicate Italian palate, but can prove no objection to the most squeamish French reader. We may venture indeed to affirm, that the translator has preserved every beauty, removed every blemish of the original, and rendered this one of the most instructive and entertaining pieces of history now extant. M. Amelot's account of the dispute between the Venetian republic and pope Paul V. would seem to be almost wholly borrowed from the writings of father Paolo. Indeed, we may consider this relation as the keenest satire ever published against the jesuits, because every fact alledged has been examined before a solemn tribunal; judicially proved, and even acknowledged by Philip Canaye de Fresne, the French ambassador at that time resident in Venice, and the strong patron of the society of Jesus. To such authentic relations we cannot deny our assent, though we must disapprove of all general vague reflections and aspersions on a body of men, who have, in many respects, deserved well of the public, and particularly of the commonwealth of learning.

ART. XIII. *L'Anti-Sans-Souci, ou La Folie des Nouveaux Philosophes Naturalistes, Déistes & autres Impies, Depeinte au Naturel par Mr. D. C. R. A. Seffert.*

WERE the strength of this polemic proportioned to his zeal and acrimony, his Prussian majesty would find in him a formidable antagonist. Unfortunately, however, for religion, which he strenuously espouses, it will derive no great advantage from the impotent defence of virulent dullness. Zealots, by taking the alarm on every occasion, injure the cause they would support; they raise suspicions of its weakness by their jealousy. The author of this refutation, would indirectly attribute the *Sans Souci* to the celebrated Voltaire, ashamed, perhaps, of spitting so much scurrility, and venomous abuse, at the character of a prince, whose sword and pen have raised him to the highest pinnacle of glory. The following lines will afford a sufficient specimen of this angry writer's candour and ability.

‘ Qui ne connoît Voltaire, ce phantôme,
Qui poursuit sans cesse les Dieux ?
Echappé du sombre Royaume,
Il blasphème contre les cieux.
Ce spectre livide & farouche
Vomit de sa profane bouche
Des flots d’erreurs, d’impiétés :
L’affreux mensonge & l’imposture,
L’aigreur, la fourbre & le parjure
Furent ses seules qualités.

‘ Partisan hardi de l’envie,
Reconnois donc tes lâches traits
A ta rage non assouvie
De trahisons & de forfaits,
A l’impudence de tes Oeuvres,
A tes serpens, à tes couleuvres
Qu’alaite l’animosité,
Au voile qui couvre ta tête,
Au son de ta fausse trompette
Qui prône l’incrédulité.

‘ Des noirs flambeaux de Tisiphone
Animant les sombres lueurs,
Tu prétends affermir le Trône
Du dieu souverain des erreurs,

Et dès que ta fureur t'assiége
 De tes noirs forfaits qu'il protege,
 Tu te plais d'entendre les cris.
 Bientôt complice de son crime,
 Ta rage, en te servant, opprime
 Tous ceux que ta haine a proscrits.'

Upon the whole it must be acknowledged, that the *Sans Souci* contains some bold thoughts, which, out of respect to society, ought to have been suppressed.

ART. XIV. *La Lais Philosophe, ou Memoires de Madame D———, et ses Discours a Mr. de Voltaire, sur son Impieté, sa mauvaïse conduite, & sa Folie.* Seffert.

THESE curious memoirs may pass for a supplement to the preceding work. The author is abruptly introduced into the company of Mr. Voltaire, with whom she holds an argument upon his impiety. We may easily suppose, with what propriety that celebrated writer is foiled at all weapons by a French grub, who differs in nothing from the wretches of the same species in England, but in joining vivacity to gnawing rancour and corroding malice. A single page may serve to characterize the whole performance.

' Vous faurez, me dit-il, Madame, que Mr. de Voltaire est un de ces caractères fourbes & malins, que toute Société doit avoir en horreur. Son visage maigre & décharné, son tempérament sec, sa bile brûlée, ses yeux étincelans & mauvais, tout annonce en lui la malice d'un singe, la finesse du renard, & le caractère traître du chat. Son esprit caustique trouve à mordre sur tout, & n'épargne, ni le sacré, ni le profane. Il n'est gai que par boutade, sérieux par mélancholie, emporté par tempérament, vif jusqu'à l'étourderie. Souvent il ne fait, ni ce qu'il fait, ni ce qu'il dit. Il est politique sans finesse, sociable sans amis, le matin Aristippe, & Diogene le soir. Il promet, & en tient rien; il commence par la politesse, continue par la froideur, & finit avec dégoût. Il ne tient à rien par choix, & tient à tout par inconstance. Il moralise sans mœurs: vain à l'excès, il est encore plus intéressé. Il travaille moins pour la réputation que pour l'argent: il en a faim & soif; enfin il se presse de travailler pour sa hâter de vivre, & il friponne, sans vouloir être duppé.'

ART. XV. *Histoire de l'Empire de Russie sous Pierre le Grand.*
Tome premier. 8vo. Pr. 4s. 6d. Nourse and Vaillant.

PETER the Great, the civilizer, the reformer, and we may say, in a manner, the founder of the vast empire of Russia, has this advantage over all the legislators who have gone before him, that he is the only one whose history can be relied on. Those of Theseus, of Romulus, who were much inferior to Peter, and those of the founders of every other civilized nation, are interspersed with fables and absurdity. The present history, on the contrary, is founded upon undoubted facts, on memorials sent from Moscow and Petersburg to the author, by order of the Russian court; from the memoirs of the famous general Le Fort, who saw and advised the first steps of reformation in that empire; from the archives and registers of the public offices; and, lastly, from Peter the Great's own journals. All these manuscripts were communicated to the same historian, who wrote the Life of Charles XII. whose character, principles, and interest, were entirely opposite to those of the Russian legislator, and who was his most implacable, and long his most successful enemy. Mr. de Voltaire, than whom no author ever enjoyed a more universal reputation in his own life-time, or was esteemed and caressed by more princes and great men of every country in Europe, has thus the satisfaction of transmitting to posterity the actions and events of the three most remarkable men, and most memorable reigns. The age of Lewis XIV. the history of Charles XII. and this account of Peter I. will remain as the strongest testimony of the genius, sense, and spirit of the author.

To this history is prefixed a description of Russia: that empire abounds with more singularities, and a greater variety of manners, than any country in the universe; whether you consider in one of its provinces the Zaporavians, who remain separated from women, as the Amazons were supposed to have done from men, who live by rapine, and are unacquainted with laws of nature or justice; or whether you proceed thro' many intermediate nations, all subjects of the czar, to that of the Samoiedes, whose exterior form differs from the rest of mankind, who live without paying homage to the Supreme Being, and without violence or injustice among themselves. Theft or murder are crimes unknown to this people, who have no word in their language to express virtue or vice.

From the most exact calculations Mr. de Voltaire asserts, that there must be at least twenty-four millions of souls in all the Russian dominions: and, according to the state of taxes in the year

1725, it appeared, that the revenues of the czar amounted to 3,000,000 sterling. They have increased considerably since that æra ; but this sum was sufficient to enable Peter to build so many towns, to establish so many manufactures, and to make so many improvements in the midst of expensive and dangerous wars. Russia is the only christian country where civil commotions have not been caused by religious quarrels ; not but that it has given rise to many sects, tho' these have never pushed the excesses of their zeal beyond some tumults of the rabble. One of the most remarkable tenets of a particular sect in that country, otherwise not unlike the Quakers of this, consisted in believing that it is lawful for the faithful to kill themselves for the love of our Saviour. The head of the Russian church is called the Patriarch ; he assumes, upon all occasions, equal power with the czar ; and Peter the Great was descended, in a direct line, from a patriarch and a nun. Peter had an elder brother, whose extreme weakness of health, and unhappy deformity of body, rendered him unfit for the government ; but he also had a sister, whose ambition prompted her to reign over both her brothers. The education she gave to either was, in consequence of the designs she had formed, unworthy of the genius they were born with, or the great employment to which they were destined. Peter surmounted these obstacles, and sent at last the ambitious Sophia to a convent, the lot of all the Russian princesses. He was always remarkably fond of foreigners, and was conscious of the superiority they had over his own subjects. Mr. Le Fort, a native of Geneva, soon became his favourite and adviser in all his schemes for the improvement of his dominions, and of his people. He formed with his help, and that of general Gordon, a Scotch gentleman, a body of foreign troops, which enabled him to govern, and at last to destroy the Strelits, an ancient, mutinous military body of the natives, more dangerous to their own sovereign than to the enemy. He made the first treaty the Chinese ever entered into with any European power. These sovereigns sent their ambassadors to the frontiers of their respective countries, in order to regulate the limits hitherto often disputed, but never settled : two jesuits were interpreters on this occasion for the Chinese, and a German answered them for the Russians.

Peter, not contented with what he could learn while he remained in Moscow, resolved to quit his throne at the age of five and twenty, and travel for his instruction through several parts of Europe, in order to return to his crown with more abilities. The most unshaken constancy in all his resolutions was the peculiar character of this emperor. By it he resisted
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and surmounted every difficulty ; he was born with violent passions : these alone he was unable to govern. At an entertainment in some part of Germany, where he indulged himself to some excess, he had the rashness to draw his sword against his favourite Le Fort ; but this sudden anger he afterwards sincerely regretted. It was on this occasion that he said he had been able to reform his country ; but could not as yet reform himself. When he worked at the dock-yard in Sardam, he heard of his ally Augustus being named king of Poland by one party, while another declared for the prince of Conti. The carpenter of Sardam immediately offered to send a succour of thirty thousand men to his friend. What he learned in Holland by practice, he came into England to confirm by mathematical demonstrations. In this country he engaged into his service a geometrician of Scotland, named Ferguson, to whom all knowledge of that kind in Russia is indebted.

The designs of Peter were never stopt ; but certainly must have been much retarded by the wars he was obliged to sustain against the Turks, and especially by the arms of the injured and revenging Charles of Sweden. This young king, who, without the successes of Alexander, possessed all his heroic qualities, was attacked in the beginning of this century by three northern powers, each of which seemed powerful enough to overwhelm him. Charles was long regarded as the only hero of the North : his actions were too brilliant not to strike the vulgar of every rank with admiration ; and few had eyes to see the more lasting and more useful, but calmer, labours of the Czar. But even this imitator of Alexander contributed, in some measure, to aggrandize the Russians he despised : he taught them, by repeated victories, to conquer him in their turn. He that routed a Muscovite army of about sixty thousand men with a handful of Swedes, not equalling ten thousand men, was afterwards defeated by a number of Russians, not much superior to his faithful but wearied and exhausted Swedes.

Peter, who never discontinued the reformation and improvement of his country, whether his arms were successful or unfortunate, found great resistance from the attachment of his subjects to ancient customs. This he found the means to render ridiculous by the following contrivance. He invited to the marriage of his buffoons the nobility and ladies of his capital : he insisted upon their being dressed in the old and neglected fashion of the ancient Russians : an entertainment was served up exactly as was used in the sixteenth century : an old superstition made it criminal to have fires lighted on a wedding-day ; this he took

care to be strictly observed, notwithstanding the most piercing colds. The Russians formerly drank no wine, but a kind of metheglin mixed with brandy : this was the only liquor he allowed on these occasions : when his guests complained, he rallied them, and said, " Thus lived your ancestors, and ancient customs must always be the best."

From improving his capital of Moscow, or building a new city on the gulph of Finland, he flew to the defence of his country, attacked by Charles. He served in his army first as a drummer, and rose gradually through every rank. At the siege of Narva he commanded the bombardiers, to whom the taking this fortress was chiefly owing. Mr. de Voltaire found written in Peter's journal, that, in recompence for the services of the day, " the captain of the bombardiers was created a knight of St. Andrew by admiral Golovin, first knight of the order." The town of Narva was besieged a second time in the year 1704, and taken by storm by the Russians. The conquerors exercised, on this occasion, every kind of cruelty natural to their temper, and common between the Swedes and Muscovites. Peter gave an example at that time, which must have gained him the hearts of his new subjects, and must ever reconcile to him the affections of the humane : he went with his sword drawn, stopping the pillage and massacre committed by his soldiers ; and having killed two of the most obstinate, who were bent on slaughter and destruction, he went to the town-house, where the principal magistrates and people fled for shelter, laid his bloody sword upon the table, and said, " It is not with the blood of the inhabitants that this sword is stained ; but with that of my own soldiers, which I have spilt to save your lives."

Among the many advantages which Peter the Great procured to his subjects, he taught them to be conquerors. They at last defeated at Pultowa that same Charles, and those very Swedes, under whose yoke so many thousand Russians were obliged to pass some years before. Of all the battles which have imbrued the earth with blood, this one alone, instead of being merely destructive, has contributed to the happiness of mankind, as it gave the Czar the liberty and power of civilizing a very considerable part of the world.

With this action of Pultowa, and its happy consequences to Peter, ends this first volume. It might have easily afforded matter for several : but the historian has endeavoured to be as full, and yet as short as such contrary objects could possibly allow. We shall embrace with eagerness the opportunity of mentioning the second volume when it is published. The translation of this one is already made. We could wish, for the sake

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of all our readers, that the original could be equalled : and yet though we can find but few whom we should sincerely compare to Mr. de Voltaire, we may venture to judge him by his own works ; and according to this rule, it must be confessed that the history of Charles XII. which indeed was written in the vigour of this author's life, is superior in spirit, precision, and connection to this account of Russia under Peter. We must also declare, that Mr. de Voltaire seems in this last history to have sometimes praised the Russian monarch at the expence of the Swede, and in contradiction to the admiration which he had before raised in us for the virtues, and even the faults of Charles.

Monthly CATALOGUE.

Art. 16. *An unfortunate Mother's Advice to her absent Daughter ; in Letter to Miss Pennington.* 8vo. Pr. 1s. 6d. Bristow.

OF all the didactic treatises upon conduct we have perused, there is none better deserves attention than the present, written in a familiar, sensible, and easy manner, that distinguishes the author possessed of observation and reading. What the particulars are of the writer's own story, we know not ; they are hinted in this letter to have been unfortunate. Mrs. Pennington has certainly taken the most effectual method to render her own misfortunes a public benefit, to secure the felicity of the young lady to whom she addresses her admonitions, and to gain the esteem and compassion of the public ; who, from the proofs of her understanding, cannot fail of being interested in the promised account of her memoirs.

For the benefit of those married ladies who pique themselves on directing their husbands, and gaining the reputation of women of spirit, by keeping up the ball of contention, and displaying their talent in disputation, we shall beg leave to communicate the following extract, as a specimen of Mrs. Pennington's instructions.

‘Remember infallibility is not the property of man, or you may entail disappointment on yourself, by expecting what is never to be found ; the best of men are sometimes inconsistent with themselves ; they are liable to be hurried, by sudden starts of passion, into expressions and actions, which their cooler reason will condemn ; they may have some oddities of behaviour, some peculiarities of temper, be subject to accidental ill humour, or whimsical complaints ; blemishes of this kind often shade the brightest character, but are never destructive of mutual

tual felicity, unless made so by an improper resentment, or an ill-judged opposition. Reason can never be heard by passion; the offer of it tends only to inflame the more; when cooled in his usual temper, if wrong, the man of understanding will suggest to himself all that could be urged against him: the man of good nature will, unupbraided, own an error; contradiction at the time is, therefore, wholly unserviceable, and highly imprudent; an after repetition, equally unnecessary and injudicious. Any peculiarities in the temper or behaviour, ought to be properly represented in the tenderest and most friendly manner; and, if done discreetly, will be generally well taken; but if they are so habitual as not easily to be altered, strike not too often upon the unharmonious string, rather let them pass as unobserv'd; such a chearful compliance will better cement your union; and they may be made easy to yourself, by reflecting on the superior good qualities, by which these trifling faults are so greatly overballanced. You must remember, my dear, these rules are laid down only on the supposition of your being united to a person who possesses the three essential qualification for happiness before-mentioned; in this case, no farther direction is necessary, but that you strictly perform the duty of a wife, viz. to love, honour, and obey; the two first are a tribute so indispensibly due to merit, that it must naturally be paid by inclination; these lead to the last, which will not only be an easy, but a pleasing task, since nothing ever can by him be enjoined, that is in itself improper, and few things will, that, with any reason, can be to you disagreeable.

Art. 17. *A Letter to David Garrick, Esq; occasioned by the intended Representation of the Minor at the Theatre-Royal in Drury-lane.* 8vo. Price 1 s. Field.

Of all the correspondents who have thrust themselves into an epistolary intercourse with Mr. Garrick, we conceive our author to be one of the most unentertaining and stupid. Surely the way to promote piety is not to render it thus unamiable!

Art. 18. *A Funeral Oration for his most sacred Majesty King George the Second. Delivered the Sunday after his Majesty's Death.* By E. Radcliff. 8vo. Price 6 d. Henderson.

Whether our orator was entitled by profession to any other canopy than the heavens, while he was delivering the panegyric of our late most gracious sovereign, we are ignorant? this we know, that discourses of inferior merit have been pronounced from the pulpit by sages in lawn sleeves.

Art.

Art. 19. *Considerations on the present German War.* 8vo. Price 2s. Wilkie.

However unpopular the subject of these Considerations may appear, the press has not lately ushered forth a performance more sensible, shrewd, seasonable, and interesting. The people of England are now become such eager combatants, that they seem to have lost all concern for themselves and their posterity. Ready to enter upon every quarrel, not very fortunate in their alliances, but always alert and vigorous in succouring their allies, these look upon them as their property, depend on the strength and obstinacy of Great Britain, and, expecting to attain their ambitious purposes at our expence, refuse all reasonable terms of accommodation. Our author endeavours to prove, by a series of close deduction and connected argument, that the war we carry on in Germany must necessarily tend more to the prejudice of the Empire than of our determined enemies, promote the interest of France more than of England, and is indeed the very measure which the most declared foes of this country would have advised. He begins with taking a survey of the natural strength and advantages of Great Britain and France, he makes an estimate of the revenues of both kingdoms, and concludes, that we shall ever be foiled in our attempts to oppose that monarchy by our land-forces. He insists, that our taking part in the quarrels of the Empire serves only to increase the evil, by adding fuel to the fire of discord kindled between the head and the members; that the empire of H——r would have fared better, had we not sent a single man for its defence; that the princes of the Empire are the natural protectors of each other; that, however they may be for a time actuated by jealousy and ambition, they will, in the end, necessarily unite against a common and powerful enemy; that it is not the interest of France to continue in the possession of a conquest that will increase the number of her enemies, without augmenting the power to withstand them; that the present war in Germany is absurdly called a war in defence of the protestant interest, since we see princes of this profession acting on both sides; that the subsidies now paid to the K. of P. are diametrically opposite to the treaties formed, and the plan designed, when we entered upon the war, productive of no single advantage, ruinous, and oppressive of the nation, contrary to the true principles of the Revolution, and more enormous than the subsidies paid to all our allies in the grand confederacies formed by king William and queen Anne, without their dignity, weight, or advantage.

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What our author advances upon public faith, and the promise made by the parliament to assist his m—y in the defence of his e——l dominions, would not be unworthy of the pen of a Grotius or Puffendorf.

After straining to demonstrate, by very peculiar arguments, that the interests of Europe, of Germany, of England, of Hanover, and of the protestant religion in Germany, require that we should not maintain an army in the Empire; after pointing out the absurdity of renouncing our engagements with the court of Petersburg for an alliance with the P—n monarch, and setting every object in the most striking view; our author goes on to shew, that the present method of conducting the war is ruinous, and, with respect to its fortunate issue, impracticable; affirming, that, by our perseverance, France will probably obtain an undue ascendancy over us, and force Great Britain to the necessity of suing for peace, at the expence of her most valuable conquests. He inquires, whether the immense sums expended in supporting a land-army and allies in Germany, would not have raised our marine to such height of power as might have obtained the ends now in pursuit more effectually, by depriving France of her West India colonies, obliging her to keep her numerous armies at home for want of employment abroad, and destroying her credit, by cutting off all resources from commerce and industry.

These are the important topics handled by this author, with uncommon precision and perspicuity. We will avoid entering upon the debate, that we may not seem to attach ourselves to any party or interest; but we cannot help assuring the reader, that he will find a great fund of entertainment, instruction, curious intelligence, shrewd observation, laudable spirit, and real knowledge, sometimes however blended with partiality and error, in *the Considerations on the present German War*.

Art. 20. *The Introductory Discourse to the First Volume of the Memoirs of the Royal Academy of Surgery at Paris, concerning the Vices of the Humours. In which the Doctrine of Suppuration, and various Medical and Chirurgical Subjects are considered, and Experiments recommended, to assist Observation in the Discovery of the Nature, Cause, and Cure of Diseases.* By M. Quesnay, M. D. Translated and abridged, by a Surgeon. 8vo. Pr. 2s Wilfon.

This discourse, though well enough adapted to the purposes of an introduction, scarce merits the trouble of a translation. At the time it was written it was seasonable; it contains good sense and erudition, but is too general for a separate publication. The chief design of M. Quesnay seems to be to discountenance
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Hypothetical systems in philosophy ; yet are half his remarks and distinctions founded upon conjecture, and beyond the reach of experiment. The whole first part of his introduction is mere declamation and scholastic quibble, which the translator might have entirely omitted, without prejudice to the author, or the public. In the second part are a number of ingenious whimsical observations on the effects of putrefaction and fermentation ; between which, with respect to contagion, malignity, and infection, the author distinguishes, without pointing out the real difference. All the pains taken to annex clear ideas to the words malignity, infection, and contagion, and distinguish the two former from the latter, may give reputation to an academical lecture ; in the world they will be neglected as the useless labours of a pedant, eager to found some degree of literary fame on the excrescences and superfluities of science.

Art. 21. *The Compleat Militia-Man.* 8vo. Price 2 s. 6 d.
Griffiths.

Millan, Bland, Articles of War, Militia Acts, and the Norfolk Plan of Discipline, have furnished materials for the body of this gallimaufry, to which we are introduced by a few remarks on the hollow-square, and firings, imperfectly heard from some officer at a coffee-house, perhaps, and jumbled into a preface by the compiler.

He tells us, the army-firings are *absurd* and *impracticable* in action; whilst, a few pages distant, he condemns the Norfolk exercise, for no other reason but because it differs in some respects from the orthodox forms of the said army.

The Norfolk plan described a good method of sizing a company, and attributed the invention to an officer of merit. This compiler gives it us verbatim, as his own ; —perhaps he had a mind to pass for that officer : Alas ! he might as well think to personate a *Wolfe*, or a *Richmond*, an *Elliot*, or a *Dalrymple* !

Art. 22. *The Impostors detected : or, the Life of a Portuguese. In which the Artifices and Intrigues of Romish Priests are humoursly displayed.* 2 Vols. 12mo. Pr. 6s. Bristow.

The silly author of these idle memoirs pretends to have derived his materials from Padua, imagining he may enhance the value of his merchandize by making it exotic ; but we will take the liberty of acquainting him, that he had no occasion to go farther than Grub-street. to compile the most stupid collection of anecdotes which ever insulted the public.

Art.

Art. 23. *A Sermon, occasioned by the Death of his late Majesty. Preached on the 9th of November. In the Morning at Queen-street Chapel, and in the Afternoon at St. Paul's, Covent-garden. By the Rev. Thomas Francklin. 4to. Pr. 6 d. Francklin.*

In this discourse, though nothing very striking appears, yet we may discover the hand of the master.

Art. 24. *To promote the Experimental Analysis of the Human Blood. Essay the first. By Richard Davies, M.D. Late Fellow of Queen's College in Cambridge. 8vo. Price 1 s. Cooper.*

We are astonished that Dr. Davies should chuse this method of dropping into the world single essays, connected to each other, at least in the title pages, rather than the usual method of publishing his subject complete. First we were favoured with an introduction to the experimental analysis of the blood; now we have the first essay of that analysis; a year or two hence we may expect another; and we are fairly promised, that in the end we shall see the application of all this profound study, to the solution of such phænomena in the animal œconomy, and in diseases, as depend on the condition of the blood *within the body*. Abstracted from the ridiculous importance about these publications, the works themselves are well enough, and such as might enable Dr. Davies to pass in the crowd of well-meaning inferior philosophers, could he rest satisfied with this subordinate reputation. We are afraid to communicate to our readers the result of these experiments, as the Dr. has not yet removed the strict prohibition from retailing any part of his labours, printed in capitals in his last essay. We will venture, however, to assure them, that to us there appears nothing so essential to the medical art in his observations, as to prevent its being successfully practised, even by those who have never perused this treatise, or heard of its author.

Art. 25. *Verses addressed to the King. 4to. Pr. 6 d. Doddsley.*

Here the reader will meet with some pretty lines.

Art. 26. *Eight Letters to his Grace — Duke of —, on the Custom of Vails-Giving in England. Shewing the Absurdity, Inconveniency, National Disreputation, and many pernicious Consequences of it to all Ranks of the People. With Proposals for an Encrease of Wages, and other Advantages to domestic Servants. 8vo. Price 1 s. Henderson.*

These letters are wrote with spirit and good sense. The author shews that the custom of giving vails is injurious to the dignity and

and generosity of the master, inconvenient to individuals, destructive of the morals of servants, a tax on domestic intercourse and friendship, derogatory of the national character, and absurd in the intention. Among several other entertaining anecdotes, the following may prove amusing to our readers. ‘As Col. — was sitting at the Duke of ———’s table, he enquired the names of the several servants who attended. His Grace asked the reason of it. “Why (says he) my Lord Duke, in plain truth, I cannot afford to pay for such good dinners as your Grace gives me, and at the same time support my equipage, without which I cannot come here; therefore I intend to remember these gentlemen in the codicil of my will.”

‘It was a humorous remark of ———, who had been employed by ——— for some time, in laying out his gardens. When he was taking his leave, and all his servants were ranged in rows on both sides the door, ready to receive their fees, tho’ in the presence of their master, he stopt short, and said, “Apropos, my Lord! I have yet something of consequence to recommend to your Lordship. It is to throw these *rows* into *clumps*!” Possible it is that these stories may before have reached the ears of our readers; we confess they are new to us.

Art. 27. *The Sentiments and Advice of Thomas Truman, a virtuous and understanding Footman: In a Letter to his Brother Jonathan, setting forth the Custom of Vails-Giving, in a candid and most interesting Point of View, with regard to the private and public Happiness which depends on this Practice.* 8vo. Price 1s. Henderfon.

This writer adopts the sentiments of the former, but presses them with much less vigour and ability.

Art. 28. *The Tears and Triumph of Parnassus: an Ode for Music, as it is performed at the Theatre-Royal in Drury-Lane.* 4to. Pr. 6d. Vaillant.

The town has already passed a favourable sentence on the poetry and music of this piece.

Art. 29. *A Comment on an extraordinary Letter from Ireland, lately handed about in this Metropolis; wherein an Union between the two Kingdoms is impartially discussed.* 8vo. Pr. 1s. Burd.

The letter here meant is from the E. of C——de to the D. of B. and was some time since printed in the public papers. How far such a publication might be authorised by the noble writer, we know not; we may affirm however, without hazard, that no German critic ever fathered a more phlegmatic comment,

ment, no Hibernian grub ever published a more contemptible performance.

Art. 30. *A Letter to Mr. Foote, occasioned by his Letter to the Rev. Author of the christian and critical Remarks on the Minor, containing a Refutation of Mr. Foote's Pamphlet, and a full Defence of the Principles and Practices of the Methodists. By the Author of the christian and critical Remarks. 8vo. Pr. 1s. Wicks.*

One would imagine that this waggish comedian had hired a set of dunces for whetstones to his wit.

Art. 31. *A Poem on our late most gracious Sovereign George II. By Mr. Ingeldew. Folio. Price 6d. Kinnerley.*

Among the many calamities consequent on the death of our late monarch, we must reckon the birth of such a multitude of wretched poets.

Art. 32. *The Expediency of a new Militia Bill, to reduce the several Larus into one. With some Amendments proposed for the same. 8vo. Pr. 6d. Towers.*

The militia bill has been so hackneyed by garetteers, that it is become the most nauseous pill ever administered to our constitution. This writer urges nothing more than what has been a thousand times repeated.

Art. 33. *A Paraphrase of the Acts of Apostles to Romans and Corinthians. By Thomas Spooner, Minister of the Gospel. 8vo. Pr. 5s. Dilly.*

This paraphrase, we imagine, though well enough intended, might be spared without detriment to religion.

Art. 34. *Scandal at Tunbridge-Wells. A Fable. To which is added the Country Dance Militant. Folio. Pr. 1s. Becket.*

Whatever reputation our poet may have acquired in the polite circle at Tunbridge Wells, we fear the critics will object to his quartering his Pegasus on the Parnassian common.

Art. 35. *Shakespeare: An Epistle to Mr. Garrick; With an Ode to Genius. Folio. Price 1s. Davies.*

We cannot deny humour, taste, and genius to the author of this ode and epistle.

ERRATA in our last Number.

P. 262, l. 1. for *whoever* read *whatever*. Ibid. l. 7. for *befel*, read *befal*.



T H E

CRITICAL REVIEW.

For the Month of *December*, 1760.

A R T I C L E I.

The Modern Part of an Universal History, from the earliest Account of Time. Compiled from Original Writers. By the Authors of the Antient Part. Vol. XXIV.

NO period of the French history is more interesting than the reign of Charles VII. with which this volume commences. By shewing the absurdity of continental conquests, it affords the best political instructions to the British reader, who, from hence, will perceive the impossibility of Great Britain's ever rivalling her inveterate enemy with her land-forces, or of succeeding in her schemes against France, otherways than by due application to her natural strength, her marine. The spirited conduct of Henry V. with a variety of fortunate incidents co-operating, enabled him to reduce that kingdom. The nobility of France claiming, at that time, a kind of independency, some of them were always ready to enter into schemes with foreign powers against their sovereign. This facilitated the conquest of France : by this means Edward and Henry were successful in their enterprizes ; but the inconstancy of such allies rendered the fruits of their victories uncertain. The nobility had no sooner gratified their resentment, or served some particular purpose, than they veered round, and as strenuously opposed as before they had espoused the conquerors. It was this conduct in the reign before us, that first retrieved the affairs of Charles when reduced to the utmost despair. Charles VII. though he obtained the surname of Victorious, was by nature the least fitted for a warrior. He was mild, gentle, affable, but steady in adversity. His obliging disposition gained him friends ; but his abilities, by no means, rendered him formidable to his enemies. All the events at the beginning of

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his reign were unfortunate: he was opposed by the duke of Bedford, regent of France, and uncle to the young Henry VI. an able soldier, and prudent statesman. He lost the battle of Crevant, and was deserted by almost all the nobility of weight and distinction; but still he was served by a few faithful able persons.

Charles (say our authors) had known great difficulties and distress before; to say the truth, he had known nothing else since he knew any thing; but he was never so closely pressed, or with so little hopes of succour. The countries that owned his authority were already exhausted of men and money; the English were not only possessed of the best part of the kingdom, but, by attacking him on the Loire, and debarking an army in Guienne, which was absolutely in their power, might destroy him in one campaign. He was himself very young, and, which was worse, void of all education; and yet he was so far from despairing, that he invited other men to share in his hopes. The earl of Buchan had been stiled constable of the Scots, most of whom were slain in successive actions; the king, to console him, and to draw greater succours from the same country, gave him the sword, and created him constable of France; he bestowed likewise the lordship of Aubigny upon Sir John Stuart of Darnley, on whom he afterwards conferred the county of Evreux. This had a good effect; the duke of Albany concluded an alliance with him on the terms which he proposed, and sent over the lord Douglas with six thousand men, to whom Charles gave the duchy of Touraine, and declared him lieutenant-general. The duke of Milan sent him six hundred horse, and a thousand cross bows; many of his own subjects raised considerable corps at their own expence; by this means he brought a considerable army into the field, leaving the operations to the discretion of his generals, which he might do with greater propriety, since, strictly speaking, he had not either experience or troops of his own.

King Charles was soon afterwards defeated at Vernueil, in which battle, the constable and earl of Douglas were killed. He was now reduced to the brink of despair: he had no army, few fortresses, fewer generals, and was totally without resources. His subjects were so exhausted, that no violence could have extorted much; but instead of attempting this, Charles took satisfaction in sharing their miseries, lived after their manner, and demanded nothing. This conduct strongly attached to his interest his few remaining friends, and many abandoning their estates, came to join their shattered fortunes to his. They were received

received with open arms, caressed, applauded, and promised suitable returns, when the king should have it in his power. In a word, his condition was now so low, that his affability was his sole prerogative, and the reputation he had established of gratitude, the only remnant of revenue : but we soon find the fortune of this prince assuming a different aspect. The duke of Bretagne, and his brother the earl of Richmond, are drawn over to the king's party, and the latter made constable of France. The duke of Bedford is likewise under the necessity of returning to England in this critical juncture of affairs, and from his absence Charles deduces great advantages. Soon afterwards the English were baffled at the siege of Orleans, chiefly remarkable on account of Joan d'Arc, surnamed the Maid of Orleans, whose enthusiasm and pretensions to inspiration, first roused the courage of the French soldiers, depressed by a long series of defeats and misfortunes. Henceforward every project succeeded with Charles ; he was crowned at Rheims, received at Paris, and acknowledged as sovereign of France. Henry VI. was forced to conclude a treaty with him : he soon afterwards broke it, and lost footing in France. The character of Charles VII. is thus drawn by our authors :

‘ He was surnamed the Victorious, or, as others say, the Well-served ; from which last appellation, in all probability, modern historians have derived their opinion, that the great successes of his reign were wholly owing to his ministers and his generals ; whereas contemporary writers, and even those who flourished in his son's days, ascribe these great actions to the king himself, and particularly remark, that the high prosperity of his arms commenced at a time when he took the resolution of commanding in person. It has been even matter of doubt, whether his indolence and little regard to business in the beginning of his reign, was not the effects of a refined policy, which induced him to affect a character, that, though seemingly unworthy of a king, was, notwithstanding, very suitable to his circumstances ; since, in the middle and latter part of his life, those who lived in his court, and had a share in the management of affairs, assure us, that he was a prince of assiduous or perpetual application, perfectly acquainted with every branch of the administration, and remarkably tender of the persons and properties of his subjects.

‘ His concerns were in so low a situation at his first accession to the throne, that he had not money to pay for a new pair of boots ; and he was so little feared, that the tradesman who brought them, being told so, carried them away. He had good
E e 2 officers ;

officers; he had many of the nobility who adhered to him; but most of them had their particular views, in which, if he had crossed them, they had been lost. It is no wonder, therefore, that he bore many things which no other king would have done. At his coronation there was not one lay-peer; but, for the sake of preserving state, he nominated six lords, who represented them. Through the whole course of his reign, every incident, every conjuncture, was turned to his advantage; at first by his ministers, in process of time, and by the lessons they taught him, by himself. For this reason he drew as much profit from his adversity as from his prosperity. Under the former he laid aside his great courts because they were too expensive; he prohibited the currency of any money in his dominions but his own; in a word, he availed himself of necessity, while his territory was very small, to bring in those alterations which he thought for the advantage of the crown; and he made use of his power, in proportion as it became more extended, to establish these new usages through the whole kingdom. The coin was never so much debased as in his time; and yet under him it was no great evil; for, by raising the nominal value beyond any thing that had been attempted, he drew money into the countries that owned his authority, which, but for that expedient, had never been seen; and, when this was no longer necessary, he very wisely laid it aside. The length of the war gave him a fair opportunity to interdict private quarrels; that is, deciding them by the sword. When they afterwards attempted to turn this upon him, by alledging, that the war had so reduced them, that they were in no condition to raise troops for his service; he took them at their words, and not only dispensed with their raising troops as the constitution required for the present, but for the future: so that, without his permission, they could never raise troops at all. Instead of these troops he brought in regular forces, for the payment of which he introduced the taille; and, by promising to put his coin on a right foot, and keep it so, he levied this with the good will of his subjects, but without the consent of his states. It was the gentle use of his prerogative that established it; he made likewise some necessary alterations in the manner of administering justice; but he did every thing with such an apparent view to the public good, and was so very tender of the lives and properties of his people, that though he altered or acted against all law, he was never considered as a tyrant. The clergy were more attached to him than to the pope; for he took nothing of them himself, and defended them from being stripped by the pontiff. He was, in general, very grateful; and, though the case of James Cœur is said to be an exception to this, yet, upon reading the record of his

his conviction, as we may call it, the reader may probably hold the king excused ; since, whether he was guilty or not, the appearances against him were strong, and the clamour of the people great ; one of the charges against him being this, that, to extend his own commerce, he had scarce left another merchant in the kingdom, and had acquired most of his wealth by applying the public cash and credit to his own profit. Excellently served by the men, Charles was yet more fortunate in the other sex. His consort, Mary of Anjou, loved him tenderly ; and, as a proof of it, gave him little trouble in his amours, and great assistance in his business, in which the king always consulted her. Yet her mildness and modesty were so conspicuous, that it appeared she rather courted his favour than acted from any motives of ambition.'

Lewis XI. succeeded to the crown, and was a prince of a very different character. He seized on the duchy of Burgundy, carried on a war with the archduke Maximilian, and came to a rupture with Edward IV. of England, who had meditated the invasion of France upon the invitation of the French nobility. Nothing besides extremely memorable occurs in the reign of a prince, rather cunning than sagacious, covetous by nature, generous through policy, ungrateful, ungracious, unsentimental, illiberal, but yet possessed of ability, and the art of rendering his government formidable and respectable.

He was succeeded by his son Charles VIII. who, without the talents of a statesman or warrior, made a great figure in Europe, by the long wars he carried on in Italy, and the formidable leagues formed to expel the French from the kingdom of Naples. The following character of Charles is not altogether consonant to the ideas of the best historians of his own country. 'He had nothing pleasing about his person, except his eyes, and discovered no great abilities, which might, however, be very well ascribed to his total want of education ; for that he did not want parts is very apparent. He was kept pretty strict by his sister, the dame de Beajeu, who had much of her father's parts and temper, and who governed with great capacity in his name, tho' at his accession she was but twenty-two years of age. He was quickly weary of the strictness of her tutelage ; and, by the advice of George D'Amboise, bishop of Montauban, cardinal and prime minister in the next reign, would have made his escape, in order to have gone to the duke of Orleans ; but the person intrusted with the letter, to make his own fortune, betrayed them all. The situation of public affairs obliged the dame de Beaujeu to make much use of the king's person, as well as of his name ; and this made it neces-

fary to bring him into the council, and to accustom him to feats of arms. He was naturally inclined to reading, especially the history of his own country, and this inclined him to business, and to gain a thorough knowledge of his own affairs ; but the young people who were about him took great pains to draw him from his studies, and to render him, like themselves, attentive only to pleasure, in which they succeeded but too well. He is allowed, tho' the worst educated, to be the best bred king that ever sat upon the throne ; insomuch that those who knew him best, affirm he never spoke a disobliging word in his whole reign. He was from hence surnamed the Affable and the Courteous.' The truth is, Charles's person was despicable, his understanding contemptible, but his good-nature amiable and engaging.

The next prince, Lewis XII. duke of Orleans, was deservedly called the Father of his People, the most glorious title of a monarch. A saying of his ought to be transmitted to the latest posterity. Being reminded of an injury done him by la Tremouille, before he attained the regal dignity, he answered, ' That it did not become the king of France to revenge the quarrels of the duke of Orleans.' His whole conduct was perfectly consistent with the magnanimity of this expression. Lewis was all-merciful and humane ; but he was likewise spirited, bold, and resolute. He restored military discipline, curbed the insolence of officers, and retrenched the tyranny of magistrates. His behaviour to the university, and preachers at Paris, who had taken the liberty of censuring his government, displayed his spirit, and shewed that he would be obeyed. They were chastised with equal severity and justice. His wars in Italy were not very fortunate ; and it is some diminution of his reputation, that he acceded to the league of Cambray, and obstinately persisted in promoting the intrigues of pope Alexander VI. the most ambitious, crafty, cruel, and turbulent prelate that ever filled the papal throne. His ingratitude to Lewis at last opened the eyes of that monarch, and engaged him in a war with the pontiff. He is described in these words by our historians :

' After having extricated himself from so many difficulties, and brought his affairs into so good order, whilst he meditated yet greater things, Lewis found his infirmities increase, and his health decay. His constitution was much broken by the gout, against which his only preservative was a very regular manner of living. He thought himself obliged to depart from this, in complaisance to his young queen, and his affection, his too great affection, say the writers of those times, for the most sprightly and
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the most beautiful young princess in Europe, hastened him to his grave. He died in the night following the first of January, in the fifty-fourth year of his age, and in the seventeenth of his reign. Perfection is not to be in mortals, and those are justly esteemed flatterers who ascribe it to kings; but in this the severest of the French historians unanimously agree, that more royal virtues, with fewer defects, were never more conspicuous in any of their princes than in Lewis XII. France, say they, was never more happy, more rich, more quiet, or more submissive, than under his reign. Justice was never better administered; wiser laws were never made, and hardly ever so well executed. Military discipline was never so exact, or so severe, but, at the same time, the troops were punctually paid. In succeeding times the quartering of them in provinces was esteemed a grievance, but, in the time of Lewis, it was considered as an advantage, and the province solicited it in that light. His family and his court, the populace and the nobility equally admired him, and unanimously called him their father, the title with which he was most pleased, and which he made it the study of his life to deserve. He began his reign with abolishing impositions; and at the time of his death he had diminished above half of them. He was obliged sometimes to raise extraordinary taxes; but when he signed edicts for that purpose, he did it with tears. His very misfortunes endeared him to his subjects; for he might have maintained his conquests in Italy, if he would have raised large sums upon his people; but he thought any light when compared with that of their affections. He was thought a little too saving; and, in the beginning of his reign, his subjects took the liberty of expressing this in satires, and even of ridiculing it on the stage. The king knew it very well, and, which was singular, it gave him no offence: he said, upon that occasion, what ought to be ever remembered, 'I had much rather my subjects should laugh at my parsimony, than weep at their own oppressions.' The custom in France then was for the criers to proclaim the demise of persons of all ranks, as they did his in these words; 'The good king Lewis, the father of his people, is dead: ' at once the most artless and the most finished panegyric.'

The next monarch had more brilliant, but less solid qualities than his predecessor. Francis I. was brave, generous, liberal, a lover and patron of science. For almost his whole life he was engaged in unremitting war with the emperor Charles V. the most powerful, able, and politic potentate in Christendom. The reader may take the character of Francis in the words of our authors:

‘ This monarch was tall and tolerably well-shaped, had an high open forehead, brisk eyes, a long nose, a fine complexion, and his hair black. He was very expert in his exercises, very brave, and took great pleasure in feats of arms. At the second marriage of Lewis XII. he gained great honour in a tournament. At the beginning of his reign, in some diversions of this sort, captain de Lorges, lord of Montgomery, tossing a firebrand, it fell upon the king’s head, by which he was so burnt, that he was forced to be shaved, and ever after wore his hair short, and his beard long, which became the fashion. In the battle of Pavia he slew with his own hand the last heir male of the famous Scanderbeg. He had great natural parts, as appears from several pieces of poetry of his composing, which are yet extant. At his meals, in his recreations, and at night, before he went to sleep, he had persons who read to him, and it was by this means that he gained so general an acquaintance with the sciences. He was magnificent in every thing, and not only introduced the belles lettres, but a taste for the fine arts. He built many royal palaces, such as Fontainebleau, St. Germain en Laye, Chambard, the castle of Madrid in the wood of Boulogne, and he had laid the foundation of the Louvre. In the first part of his life he was profuse, but however it was in a noble way; his palaces were richly furnished; he had as fine jewels and finer pictures than most of the princes of his time: but what cost him the most was his pensions to great men, that is, to men of superior talents; for there was not an able officer, or an accomplished scholar, of whom he had any knowledge, but he either gave, or at least offered, him a pension. After he became infirm, he applied himself with more assiduity to his affairs, and grew so good an œconomist, that, at the time of his death, he had disengaged his whole domain, had four hundred thousand crowns in his coffers, and a quarter’s revenue untouched, which his successor received.

‘ Amongst all the foibles of Francis, his love of women was the greatest: he was extremely smitten with Mary of England, the wife of his predecessor, and chancellor du Prat is said to have owed his fortune to the good advice he gave him, not to suffer his passion to defeat his succession. In his youth he had a mistress whose name was Cureau, by whom he was thought to have been the father of Stephen Dolet, who suffered an infamous death for impiety. By another lady, whose name is not mentioned, he had a son, who took the name of Vilecouvin. His amour with Frances de Foix, countess of Chateau-briant, made a great noise; and some say her husband, after a long imprisonment, put her to death: but this seems to be disproved
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by her monument, which shews she was reconciled to him and died in 1537. However this be, he had another gallantry which was equally fatal to himself and his mistress; she was a married woman, and the husband's resentment induced him to give her a disease, of which she died miserably, and the king, after languishing for many years, owed his death to the same cause. His last mistress was Ann de Pisseleu, who, at her coming to court, was stiled mademoiselle d'Helli. She had a prodigious ascendancy over Francis, tho' he would have made the world believe that nothing criminal ever passed between them.'

Henry II. the succeeding monarch, was of a disposition not very different from his father, tho' he pursued other maxims. The following is his character :

' This great king, to whom the French writers, at least some of them, have given the surname of Belliqueux, or, Warlike, was indeed of a martial disposition, and fortunate enough in some of his expeditions, particularly those against the English, by which he recovered Calais and its dependencies, and kept them by a well-timed negotiation. He was magnificent in his court, rather than in his buildings; he was not very nice in his dress, tho' it has been remarked, as an evidence of his finery, that he wore silk stockings. He had some tincture of learning, and was a patron to men of letters, more especially poets; he is blamed for suffering his court to sink into every kind of vice and luxury, under the specious titles of gallantry and politeness; so that he spent incomparably greater sums in gratifying his humour, and by an ill-timed liberality, than his father had done under all his necessities.' Henry died of a wound received in the eye at a tournament.

His son Francis II. married to the beautiful and accomplished Mary queen of Scots, inherited the crown, but not the virtues of his father. Francis was weak, pusillanimous, and, all his life, the tool of the Guises, who screened the most ambitious, wicked, and cruel designs, under the sacred name of the sovereign. Happily for France he died, after a short and inglorious reign, leaving his crown to Charles IX. a minor.

In this reign France was torn with civil dissensions and religious factions. The terrible massacre of the Protestants, will always make the government of Charles IX. be remembered with horror; yet did this prince derive from nature great and good qualities. He possessed (according to our historians) an extensive capacity, a very retentive memory, much sagacity, a wonderful penetration, and great solidity in judgment. He

spoke easily, pertinently, and with dignity. He loved learning and learned men, more especially poets, and was the patron of the great Ronsard. There is a saying of his, with respect to them, which has been deservedly remembered. 'Princes, (said he) ought to deal with poets, as jockeys with their horses, keep them sleek, and in good case, but not let them grow fat.' He had a very fine voice, sung well, and wrote verses himself. He also wrote a treatise upon hunting, which has been since published. He had great personal courage, was very sober, for having once drank a little too much wine, and being guilty of some extravagancies, he never tasted it after. He was also naturally modest, and not much inclined to women. Let us now see how a prince, with so many good qualities, came to make so bad a figure. He had two ill qualities that are seldom found united, he was a deep dissembler, and yet passionate to a degree of madness. He loved hunting immoderately; and from delighting in the blood of beasts, came to spill that of men without concern. He seldom spoke without swearing, a vice which he caught from the count de Rhetz, his mother's instrument in corrupting his manners. He studied mankind early, and knew them well. He was as easily provoked as he was hard to be appeased. He had a violence in his temper which at once shewed itself, and was heightened by his diversions; for, besides his passion for hunting, he was a great lover of tennis, and would also work frequently at the forge, being an excellent gunsmith. His impetuosity appeared even in his dancing, with which he fatigued himself and his whole court. He had one amusement singular, and which spoke his character; he coined false money with his own hands, and was never so well pleased as when he cheated people. The debauchery of his, or rather of his mother's court, ruined his morals and his temper. The necessity he was under of managing opposite factions, taught him to disguise his sentiments, and his frequent disappointments inspired him with deep resentments. Hence it is said, and said with truth, that, at the age of twenty, he excelled Tiberius in address, and was not less cruel than Nero. After the massacre on the eve of St. Bartholomew, he had a fierceness in his look, and a colour in his cheeks, which he never had before. He slept little, and never sound. He waked frequently in agonies, and had soft music, with the voices of his pages, to compose him again to rest. He dissembled in his last moments, expressing great kindness towards his brother, whom he hated, and much respect to the queen-mother, whom he intended to have sent into Poland, to make a visit to her beloved son: but this was in some measure excusable, since it arose from his tenderness for his consort and daughter, who were to be left in their hands.'

Henry

Henry III. was king of Poland at the death of his brother. On the first advice of an event that raised him to the throne of France, he posted from Poland in disguise, passed through Germany and Italy, and arrived safe in France. Henry had not long wielded the sceptre, when he was persecuted by the Guise faction, which determined him to assassinate the duke of Guise, in a manner so insidious and artful, as proves how little his true character before this action was understood, and before he had thrown off the tutelage of his mother, the politic and ambitious Katherine de Medicis. He was assassinated by one Clement, a Jacobin friar, an ignorant half-witted creature, distracted with the enthusiastic discourses every day thundered from the pulpit.

To him succeeded Henry IV. king of Navarre, the pride and glory of France, the most magnanimous, politic, valiant, generous, and sagacious prince, that ever wielded the sceptre of this kingdom. Faction itself was forced to acknowledge the virtues of Henry; Protestants and Papists are unanimous in his praises; even malice could insinuate nothing worse than that he was incontinent, addicted to gallantry and women. Every one is acquainted with the manner of his death, by the hands of the vile assassin Ravillac; and most of our readers have perused the best account of his government, in the masterly writings of his minister, the duke de Sully. We shall therefore think it sufficient to give a specimen of our authors talents in drawing, from the portrait they have exhibited of this glorious prince.

Henry was of a middle stature, rather tall than short, his eyes lively, his nose aquiline, his complexion ruddy, his hair brown in his youth, but began to turn grey at thirty-three. He had an excellent constitution, and, notwithstanding his free manner of living, enjoyed a good state of health, except that he was attacked sometimes by the gout. He was very gallant, and an exceeding good officer. He was naturally familiar, but when it was necessary, could put on a very majestic air. Upon great occasions he shewed that he understood magnificence, tho he did not love it. In general, his speech was frank, and his habit plain. He was naturally eloquent, wrote well, and with great ease. He rallied very agreeably, and he bore not only that but even reproofs without impatience, provided he thought they were well meant. His fortitude enabled him to overcome, and by his dexterity he often avoided danger. He loved his subjects, and did many things for their advantage: amongst others he encouraged manufactures and commerce, countenanced by his authority the sending ships to the West, and grant-
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ed letters patent for establishing an East-India company. With these great qualities he had also great failings, amongst which his passion for women was certainly the greatest. However, he did not suffer them to govern him, to recommend or discard his ministers. He was likewise too favourable in regard to duels, against which, tho' he made laws, yet he treated with contempt such as paid respect to them. He had a great passion for play, which had terrible consequences, as it rendered this destructive vice fashionable, which is alone sufficient to throw a kingdom into confusion. He also loved money, but then he knew how to use it; and having observed how much his predecessors suffered from the want of it, he was desirous of avoiding their misfortunes by a contrary conduct. He had, besides these failings, a mixture of levity and vanity in his temper; but it appears from his letters, that he knew his own foibles as well as any body, and that, how ill-soever he succeeded, he studied to mend them. He affected popularity, and he acquired it; he dissimulated without malice; on the contrary, he pardoned so sincerely, that his bitterest enemies, at the time of his death, were become his firmest friends.'

The volume concludes with the reign of Lewis XIII. whose character we find thus described by our authors.

'The king, having taken these steps, had nothing to do but to die, which he did leisurely, and with amazing calmness and fortitude. Seeing the duke of Beaufort, and some others, who he thought did not love him, in the room when the declaration for settling the regency was read, he said to one who was near him, 'Those people are come to see if I am making haste in my journey.' One day, opening the windows of his chamber that looked towards St. Denis, he said, without the least emotion, 'Yonder's the place where I shall lodge a great while: my body will be well shaken, for at present the roads are very bad.' His distemper was a slow fever, which wore him gradually to skin and bones. One morning he called monsieur de Pontis to him, and unbuttoning his shirt, shewed him his arms, emaciated to the last degree: 'Here, Pontis, (said he) take hold of my hand; see what arms these are that belong to a king of France.' About two hours before he died, seeing Dr. Seguien, the queen's physician, near his bedside, he made a sign to him to approach, then gave him his arms: 'Seguien, (said he) feel my pulse, and tell me how many hours I have yet to live; but feel it carefully, for I should be glad to know as exactly as possible.' The doctor did as he was bid, and then told him he thought he might live two or three hours at the most.

most. The king then joining both his hands, and looking stedfastly to heaven, said softly, 'Well! my God, I consent with all my heart.' He deceased on the 14th of May, 1643, in the forty-second year of his age, and the thirty-third of his reign, dying on the day of his accession. An excellent writer has given us a very just character of him in a few words: he was as valiant as Henry IV. but his valour was without heat and without eclat, and no way proper for the conquest of a kingdom. Providence placed him therefore precisely where it was proper for him to be placed; sooner, he had been too weak, later, too circumspect; son and father of two great kings, he fixed the throne, yet tottering, of Henry IV. and prepared the way for the wonders of the reign of Lewis XIV.'

As nothing particular distinguishes the composition and style of this volume from the preceding, both evidently written by the same hand, it will be unnecessary to add to our remarks in the last Number of the Review.

ART. II. *A Military Essay. Containing Reflections on the Raising, Arming, Cloathing, and Discipline of the British Infantry and Cavalry; with Proposals for the Improvement of the same. By Campbell Dalrymple, Esq; Lieutenant-Colonel to the King's own Regiment of Dragoons. 8vo. Pr. 5s. Wilson.*

FROM the great variety of military treatises lately published, and the few alterations introduced into the military discipline, we may naturally conclude, that all the schemes of reformation proposed are impracticable, or that the superior officers are too strongly attached to the ancient methods of exercising, to admit of the most salutary innovations. We have lately perused a great number of judicious writers, upon different branches of the art of war; we have seen many of the evolutions now taught, demonstrated faulty, useless, and even productive of confusion in the day of battle; but we have not heard, that the most absurd parts of our discipline have been laid aside by authority, or any particular system adopted, except in a few regiments, where the superior officers happen to be men of reading and observation. In other countries, especially in France, the discipline of the army forms a considerable part of the care of the legislature. Hardly an ingenious project fails of meeting with countenance, and a fair trial. Lewis XIV. broke through that stubborn superstition of his officers for the old customs; it was by his particular mandate, that bayonets were substituted for pikes, and, contrary to the opinion of
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half the military men in the nation. Experience has demonstrated the rectitude of the alteration. The appointing a certain number of inspectors and directors, whose business it was to review, examine, and report the exact state of military discipline, was perhaps one of the most useful institutions of Lewis. It was by this means the world was astonished at seeing armies, unwieldy from their bulk, pass through their exercises with all the exactness and accuracy of a single regiment, and preserve order and discipline in the midst of rapine and confusion. We should be far from wishing to see this commercial nation take a military turn; but while a standing army is deemed essential to the security of Great Britain, while it is thought necessary to engage our land-forces abroad, and to stake the interest of the kingdom upon their conduct, the discipline of the army will always merit attention. Our manual exercise has been long condemned by the most experienced officers, who have proved in action the inutility of all those ostentatious motions made on the parade. Why may not a soldier load and fire as gracefully and effectually, without going through a variety of frivolous motions, that cannot possibly be observed in battle, or altogether laid aside, without blundering, unless he be previously taught? Many of the evolutions now in use, particularly the methods of firing by platoons, relieving a disordered first line, forming into squares and columns, &c. have been justly condemned; others more specious, have been offered, but we believe never tried or adopted. The Prussian exercise, indeed, has been introduced by some of our officers; but this regards only the curtailing certain unnecessary manœuvres, and has no reference to the general order of battle, and those evolutions upon which victory or defeat chiefly depend. We shall, however, waive our own reflections, to lay before the reader some account of our author.

With a considerable share of reading, observation, and understanding, we will venture to pronounce, that the writer before us has not avoided obscurity, or attained the happy art of conveying his ideas with the same force to his readers, as they may have impressed himself. This we chiefly attribute to the want of method and disposition, so absolutely necessary in all treatises upon science and the arts. His work indeed is divided into parts and chapters; but every division contains a variety of subjects, which bear not the smallest relation to each other. For instance; we find the exercises of the field jumbled with the duties of the camp, and a sudden skip made from the cloathing or recruiting of a regiment, to the discipline on the parade. We see the author making a rapid transition from the Roman order

order of battle, and the Greek phalanx, to the perquisites of officers and pay of the British soldiers. But we will refrain from censure, where there is abundant room for applause. These objections we have hinted, rather as cautions to a writer, who may prove useful to his country by future publications, than from any desire of displaying our own critical sagacity, by fastidious cavilling, and minute criticism.

As the variety of subjects touched upon, renders it impossible for us to give a review of the whole volume, we must content ourselves with an extract or two, as specimens of our author's capacity as a politician and soldier. The following proposal is made for recruiting the army, which, though liable to objection, is however ingenious.

‘ It hath already been observed, that the thoughts of conquering France being laid aside, and the two kingdoms of England and Scotland falling under the dominion of the same prince, had thrown a damp upon the military spirit of this nation. The civil wars of Charles the First revived it for a while, and gave a glorious, though unhappy instance, of that love of liberty and valour, which has always distinguished these nations. A calm succeeding to those tempestuous times, a luxurious and expensive way of life followed, which plunged the barons into debts; whence they had no way so ready to extricate themselves, without diminishing their property by alienations, as the turning the remaining military service, their vassals owed them into money, by way of rent, lease, or fine, to pay their creditors. Thus vassalage was at an end, and the service and defence of the kingdom left to those who would voluntarily undertake it, and failing of a sufficient number of such, recourse was had to a press-act, the insufficiency of which, *has already been demonstrated*. But by this means the kingdom was deprived (though a military man I must acknowledge it) of its natural and best support, without a proper provision being made to supply the loss of it, by instituting some other prudent method of answering the exigencies of the state; which encreasing with the power of our enemies, are at last become too great for the feeble resources of volunteers, and the more feeble one of impressed men. If any doubt should arise as to the truth of this assertion, let examination be made into the returns of the last and present year, and I believe it will be found that the infantry was, and is far from compleat.

‘ Having exposed the deficiency of our plan for recruiting, it is incumbent on some body well versed in the laws, to frame one, so, if it can be accomplished, as without interfering with
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our civil liberties, to answer the vast demands which our numerous armies now require ; but lest that should be thought too arduous a task, we will venture to propose a scheme which would effectually answer that purpose.

‘ By the act of parliament now putting in force for establishing a national militia, this one good among many others will certainly result, namely the ascertaining the number of men able to bear arms ; on which the number of standing forces must be regulated ; for where we attempt things above our strength, there can be no resource. Without doubt there are people sufficient to cultivate the lands, carry on the manufactures, and recruit the army, in such a populous country, even if the age of those pitched upon to serve, is limited from 17 to 25 years, when they enter the service. Lists of all such being in the hands of the lord-lieutenants of counties, they might (under such regulations as the parliament should think proper, to prevent an abuse of power) be obliged, on receiving orders from the king and council, to send such a number of recruits as are wanted to the regiment, which bears the name of the county : who should be obliged to serve five years for a foot soldier, and seven for a dragoon or trooper. The size of a foot soldier might be fixed from five feet five, and that of a dragoon from five feet eight inches, and a trooper five nine inches, to six feet one inch high ; the lord-lieutenants sorting the different sizes to the different services. A soldier having served his term of years, to have the privilege of settling and exercising his former trade, wherever he pleases ; and in case of accidents or misfortunes in the service, to reap the benefit of his majesty’s royal bounty in Chelsea hospital. That the regiment should nevertheless raise as many men as they can, as volunteers ; but always to demand and have every year, some men from the counties, in the most profound peace, lest the law should grow obsolete.

‘ That the people should serve on being ballotted for ; or substitutes might be allowed, where they are of good character and their persons answered.

‘ That there should be no exemption from serving to any person, who did not possess wealth sufficient, to make it unnecessary for him to exercise any trade, or handicraft ; and the more there are of those who will waive that privilege, the better for the service, and greater security to the country, against any fears that the army made, sooner or later, the instruments of tyranny.

‘ The

* The advantages which must result from such a plan being put in execution, are manifest ; and we will venture to affirm, that fewer troops will be necessary on all occasions, as well to oppose in the field, as to maintain our garrisons, from the army being better composed than they are at present. The opposition it would meet with from the people would be trifling and short ; and it might be the means of reclaiming them from that licentiousness into which they are fallen, and of establishing that subordination, so necessary in every well constituted government. We should want fewer troops from having great and speedy resources ; and if a militia should still be thought necessary, it might be composed of veterans, instead of raw, undisciplined peasants.'

The following method of marching by any number of columns to front, flank, or rear, and of expeditiously changing the front upon any sudden attack upon either flank, will convey no unfavourable idea of our author's military talents, or unentertaining specimen to our readers of the same profession.

* The general having taken every measure necessary for security, as if he were really in danger, by scouring the country, taking out-posts, having out-lying pickets, and giving orders to the horse to patrolle all night ; may then give out orders for the operations of the next day, which ought to be as full and comprehensive, as if given to sixty, instead of six, battalions.

* At the hour appointed, the general puts himself at the head of the center column, and the whole, taking their motions from him, march off by platoons, from the left of the front battalion, and are followed from the right by the rear battalion ; the grenadiers being detached before with the horse, to scour the country, to cover the motions of the army, and the forming of it, when necessary. The officers commanding the flank columns, should be careful to preserve proper intervals from the center, to dress to it, and, as the general is there, to repeat every signal, and take every motion that he gives. Having marched in this manner, the general orders the drums to beat *the troop*, which with the army is always the signal to form battalion, and *to arms* the line. The battalions form, which will shew the advantage of marching to the front always from the center, as they will now find themselves in such a position as only to move forward ; and the line is formed, by both the battalions which composed the column inclining outwards from each other, upon beating to arms.

* The general calls the adjutants together (supposing every alteration as another day's march) and orders the army to march to

the front in two columns, the 2d and 7th battalions making the heads of the columns. He puts himself at the head of the right column, and both march off from the center of the battalions, followed by the battalion next the center of the army, then that upon the flank, and so alternately, till the flank battalion of all, supposing ten instead of three, in the column, closes the line of march. As to the front they should march in, that depends upon the country and roads, which will determine whether it is by platoons, grand divisions, wings, or battalions. Having marched a little way, the grenadiers and horse being always advanced for the purpose already mentioned, orders may be given to form the line. It will be unnecessary on all occasions, especially when the column is large, to beat first the troop, and then to arms, as the battalions will take up their ground, and form the line better by marching up to it by platoons, than by first forming the battalion and then moving up; for example, *To arms*, the head of the columns halt, and the platoons or divisions, according as they marched, doubling up from the first battalions; the front of the other two, or ten if there were so many, incline outward, forming the first platoon upon the leading battalions, and at a proper interval from them, the rest of the platoons marching up briskly, and dress to that, which closes the line. The army should now advance and retreat in line, the whole dressing to and keeping intervals from the center. This is most particularly requisite to use troops to, as so much depends upon doing it well; the difficulty lies solely in the execution and want of opportunity, for it can only be obtained by dint of practice: the general should therefore now improve it to the utmost, as it will be to no purpose to proceed till the army is perfected in that essential part of their duty.

Many other judicious proposals, curious remarks, and sensible observations, occur in this treatise, which, with all its blemishes, in point of good writing, we heartily recommend to the gentlemen of the army, and our military readers.

We cannot take leave of this performance without remarking, that the Essay on military Honour, annexed by way of appendix, is, to common readers, the most entertaining part of the whole; and the Proposal for establishing a military Order, such as we apprehend would excite a spirit of emulation, stimulate courage, and be attended with the happiest consequences.

ART. III. *A Treatise on Canine Madness.* By R. James, M. D.
8vo. Pr. 4s. 6d. Newbery.

THE subject of this treatise is at the same time so interesting and obscure, that every attempt to obviate a calamity so dreadful, and elucidate the nature of a distemper, the most shocking to humanity, bespeaks our candour, and merits our applause. Infinite are the medicines recommended as specific against canine madness; they have been confidently ushered into the world under the sanction of names eminent in physic; their virtues have been attested upon almost indisputable authority, yet has experience proved them inadequate, and they have, in time, dwindled into contempt and oblivion. We should not, however, for this reason relinquish all hope of ascertaining an effectual method of cure, as fruitless, and beyond the reach of human understanding. There appears nothing supernatural in the operation of this contagion, from the saliva of mad animals; like several other species of infection it may be explained on natural principles, deduced from experiment and observation. The effects of mercury in this distemper, might long since have taught an obvious and scientific rationale, could men be satisfied with the simple causes before their eyes, and not strain and torture the brain for others more subtle and remote. Descartes had recourse to vortices, *materia subtilis*, and a plenum, for the solution of phænomena easily explained by Newton, on the elegant principle of gravitation.

Dr. James, rejecting the theory suggested by Dr. Mead, in his essay on poisons relating to canine madness, substitutes one of his own, equally liable to objection; more judicious, perhaps, with respect to principles, but reared with infinitely less address, skill, and elegance. Dr. Mead has at least given an air of plausibility to a very dubious system; our author has almost rendered improbable a very specious doctrine. It is indeed an example, that it is possible to feel the conviction of truth, without being able to demonstrate it, and to shew critical sagacity in the practice of medicine, without being a philosopher. Dr. James clears the way to this theory, by comparing the similar appearances that occur in the small-pox, communicated by inoculation, and the infection conveyed into the habit by the bite of a mad animal. It would have been more to his purpose, had he compared the latter with the venereal infection, which experiment demonstrates capable of being communicated by inoculation. An eminent physician in London caught the distemper by means of a slight wound in his finger; and we have it from

a gentleman of the faculty, of unquestionable veracity and ability, that he twice succeeded in the experiment. This, indeed, our author afterwards mentions, affirming that the canine and venereal infection are propagated in the same manner, though he seems to be ignorant of the possibility of communicating the venereal taint, by incision in the fleshy and muscular parts of the body.

Having laid down these premises, the doctor is of opinion that the poisonous saliva adhering to the froth of the mad dog, is immediately communicated to the fat lodged in the cells of the membrana adiposa, and thence conveyed to the mass of blood, to the liver, infecting the bile, and altering the benign qualities of this important fluid, into a virulent destructive poison. Hence those violent efforts to discharge from the stomach that viscid *atra bilious fordes*, which irritates the sensible membranes, and thereby possibly produces that direful train of symptoms consequent on the bite of a mad dog. This notion, it must be confessed, is extremely ingenious, were it more clearly illustrated. It affords room for abundance of curious physiological reasoning; but our author contents himself with a few general remarks, and contemptuous misapplied strictures on the theory of a gentleman, whose memory will be respected by the learned, when perhaps that of *his critics* will sink with their writings in eternal oblivion. We hope *our readers* will excuse this warmth; we respect the talents, and applaud the assiduity of *our author* to promote the public good; but he ought to have avoided reflections that favour strongly of personal resentment, and treat with delicacy the fame of a brother physician, who was certainly an ornament to letters and a friend to mankind.

It is expected when a new theory is proposed, that it shall sufficiently solve all the phenomena relative to the subject of the theory. No such matter is attempted by our author, who is infinitely too loose and desultory to afford satisfaction. He affirms, indeed, the facility of accounting for the progress of the *virus*, and its operation from the part where it first entered the body, through all the scenes to the ultimate catastrophe; but either the doctor thought it too easy to merit an explication, or he found it too difficult and hazardous to venture descending to a detail of particulars; and has, therefore, contented himself with a few general conjectures. In a word, we entirely agree with our author in respect to the probability of his hypothesis, that the canine venom is received and propagated by the cellular membranes; but though ascertaining the seat of the disorder may facilitate a cure, we apprehend the doctor might
safely

safely have withheld his treatise, until he had more clearly arranged his ideas, digested his subject, and demonstrated the truth of his principles, by applying them to the solution of difficult symptoms, and confirmed them by experiments, either on brutes or rational animals. Few persons incapable of close physiological reasoning, will at present adopt the hypothesis: it was the more necessary to illustrate and confirm it by examples.

As to the method of cure by mercury, internally exhibited, the doctor justly claims to himself the discovery. This is placed beyond doubt by the date of his publications upon the subject. We must, however, acknowledge, that the Turpeth mineral, the preparation recommended, would seem to us the most improper form of administering mercury, except where it was necessary to discharge the atra bilious viscid bile from the stomach by a rough emetic. But to excite a salivation, we would prefer unction; and if an alterative be intended, a variety of other preparations: the quantity indeed prescribed, is too great to act as an alterative or diaphoretic. It would be unnecessary to dwell on this particular; the public is already acquainted with Dr. James's method of cure, which several years since appeared in a pamphlet, and lately in the newspapers. Here some instances of its success on brute animals are related; but we think the few trials made on human patients inconclusive.

After abundance of familiar chat upon the theory and cure of canine madness, our author proceeds to an account of all the nostrums prescribed in this disorder; laughs at Baglivi, Valetta, and Mead, for crediting the old woman's tale about the tarantula; and then relates the following story, in honour to the memory of his own grandfather.

'Glanvil relates a very remarkable history of the daughter of a widow Stiff of Welton near Daventry, in Northamptonshire, that was bewitched in a very extraordinary manner, p. 263, of the edition above quoted. He mentions one Mr. Robert Clark, (a small orthographical error for Clerke) as a kind of evidence of the truth of this bewitchery, who, he says, was hat (hit) with stones at the house.

'The town of Welton I know better than I do Bruton-street, where I now live; and Mr. Robert Clerke, here meant, was my mother's father, who resided at a village, at the distance of about two miles. The truth of the fact is literally thus.

'A great clamour was made in the country about this girl, who was said, and believed to be bewitched. My grandfather

took a great deal of pains to come at the bottom of the imposture, and accomplished it; upon which, as a justice of the peace for the county, he committed the girl, and all the family, to the house of correction.

‘By what I have said above, I may possibly incur the displeasure of those old women, whether in petticoats or breeches, that retain an implicit faith in witchcraft. If it will give them any satisfaction, I will fairly confess, that I sincerely wish there were such beings as witches; because it would be well, if the devil was more employed in playing ridiculous pranks, and had less leisure to corrupt the morals of mankind.

‘But alas! the race of witches are almost extinct in England; and in Scotland, I am told, one single law has contributed a great deal to the extirpation of warlocks and forceresses. It is, that in every parish, where one of these is discovered, the parson, whose duty it is to teach his flock better, has a heavy fine levied upon him. This ordinance is not only very wise, but very just. Wise, because it will most certainly answer the end intended; and just, because if a person receives a salary to oppose and battle the devil, if he has neither courage, ability, nor sanctity sufficient to repel his insolence, in the district under his immediate care and inspection, he merits a diminution, at least, of that reward, to which a stricter attention to his duty, and more success, would intitle him.’

All this, it must be confessed, is shrewd and waggish, though nothing more to the purpose than that it ekes out the volume. However, that the doctor may not triumph in his discovery of the non-existence of the tarantula, we can assure him, that there now resides in London an Italian gentleman, of unquestionable learning, sense, candour, and veracity, who declares that he has seen the animal, and the effects of the poison; that he has taken great pains to inform himself of the fact, and is only deterred, by his unacquaintance with the English language, from publishing his thoughts upon the subject, which he has already digested in the Italian.

ART. IV. *Critical Essays on Dramatic Poetry.* By Monsieur de Voltaire. With Notes by the Translator. 12mo. Price 3s. Davis and Reymers.

ENGLISH readers are extremely obliged to the judicious translator of this little volume, for collecting and publishing in their language the most ingenious essays of one of the best

best modern critics. Voltaire has no where displayed more taste and genius, than in these prefatory discourses and literary correspondences. He writes to kings with the humility of an inferior, without descending from the dignity of philosophy, and that equality established among all ranks, by science. Here he has raised himself above the little prejudices of situation, party, and opinion; he thinks like a citizen of the world, cherishes virtue, and decries vice, of whatever soil or climate they are the produce. No writer ever thought with more freedom than Mr. Voltaire; his criticisms are bold, they are generally just, always ingenious and genteel: he never disputes, but with the decency of a gentleman, and that peculiar delicacy which convinces, without irritating his opponent. When we consider our author's address as a polemic, the moderation of his sentiments, and his lively inoffensive wit as a critic, we are astonished at the number of his enemies; but censure is the tax ever levied upon superior merit. Who would imagine that the author of *Mahomet*, and the *Henriade*, dramatic and epic performances, which do honour to modern poetry, would be condemned for espousing murder and assassination on account of religion; that the same writer should, on other occasions, be accused of indifference to all religion: such are the contradictions into which men are led by prejudice!

No man ever studied the French stage with more accuracy than Mr. Voltaire. In his youth he resigned himself wholly to the muses, wrote for the theatre, and greatly amended the taste of the public. He was the first who ventured to trespass on the cold correctness deemed essential to French tragedy, contributing equally to move the passions by terror and surprise, and by the harmony of numbers. Voltaire, though he still retained many of his national prejudices, received great benefit from studying our Shakespear, whom he admires with all his faults, and imitates in his errors. The tombs, ghosts, bloodshed, and horror of his *Semiramis*, sufficiently evince this assertion. Had our author never perused the works of that prince of the English drama, we should probably never have seen a performance so contrary to the genius of the French stage.

As Mr. Voltaire's poetical works, and critical observations on the tragic scene, are in the hands of every reader of taste, we shall give his remarks on comedy, as a specimen of the performance before us. The *Prodigal Son* is offered by our author, in the editor's name, as the first French comedy, written in verses of ten syllables: 'this novelty (says he) may perhaps induce some other person to chuse the same metre. It will cause some

variety on the French stage ; and he who finds out new sources of pleasure and entertainment, has a right to meet with a favourable reception.

‘ If a comedy should be the representation of manners, this play deserves that name. It contains that mixture of gravity and mirth, that succession of ridiculous and pathetic events, with which the life of man is variegated. Even the same accident is sometimes productive of all these contrasts. How many families may we observe, in which the father scolds, the love-sick daughter weeps, and the son turns both into ridicule ; while the other relations variously partake in the same scene ! What is laughed at in one apartment, draws tears from the company of the next. The same person has often laughed and cried at the same thing, in the space of a quarter of an hour.

‘ A very respectable lady, kneeling by the bedside of one of her daughters, who was given over, and surrounded by the rest of her family, used often to cry out, in the bitterness of grief ; *My God, restore her to me, and take away all my other children !* A gentleman, who had married another of her daughters, went up to her, and pulling her by the sleeve, *Pray, madam, says he, do you reckon your sons-in-law in the number ?* The grave, yet droll manner, in which he pronounced these words, had such an effect on the afflicted mother, that she left the room in a fit of laughter ; none of the company could refrain from doing the same ; and the patient, being informed of the story, laughed heartier than any of the rest. We do not mean to conclude from thence, that every comedy should contain both pleasant and affecting scenes : there are several very good pieces, where nothing but gaiety appears ; others are entirely serious ; some, where there is an excellent mixture of both ; and others which melt us into tears : no species should be excluded ; and were I asked, which was the best, I should certainly answer, “ that which is best treated.” It would perhaps be agreeable to the taste of this reasoning age to examine in this place, what is that kind of pleasantry, which makes us laugh in a comedy.

‘ The cause of laughter is one of those things which are better felt than understood. The admirable Moliere, Regnard, (who is sometimes equal to him) and the authors of so many beautiful pieces which we possess in our language, were content to excite this pleasure in us, without ever accounting for it, or imparting their secret to the world.

‘ I think I have remarked that those sudden fits of laughter which are often raised in the course of a play, are generally the consequence of some mistake ; Mercury taken for Sofia ; elder
Wou'd-

Wou'd-be, for young Wou'd-be; Crispin making a will under the name of old Geronte; Valerio talking to Harpagon, of the beauties of his daughter, Eliza, while Harpagon imagines he is talking of the beauties of his strong-box; Pourceaugnac, concluded to be out of his senses, from the beating of his pulse; mistakes and errors of this kind, always excite a general laughter.

‘Harlequin seldom makes us laugh, but when he is guilty of an oversight; and it is on this account that he has so deservedly acquired the name of Blunderer.

‘There are comic scenes of another kind; and there are other degrees of pleasantry which create a different delight; but I have never observed what we call the *heartly laugh*, either at the play-house, or in private company, but upon occasions nearly similar to those I have mentioned. There are other ridiculous characters which please us in the representation, without causing that unbounded mirth.

‘The Gamester and the Grumbler, though they give inexpressible delight, yet seldom cause that particular kind of pleasure, which makes us *ready to burst our sides*.

‘There is the ridicule intermingled with vice, which we are extremely pleased to see exposed; but which seriously delights us. A dishonest man can never make us laugh; because, towards producing laughter, a certain portion of gaiety is requisite; and gaiety is ever incompatible with sentiments of contempt and indignation.

‘Indeed, we laugh at the representation of Tartuffe; but then it is not his hypocrisy, but the mistake of the good old gentleman, who takes him for a saint, that makes us merry. His hypocrisy once found out, we feel other impressions. It would be easy to trace back the sources of our other sentiments; to what excites in us gaiety, curiosity, dramatical concern, emotion, tears. It should particularly be the province of dramatic authors to unfold to us those springs, which they set in action. But they are more employed in moving our passions than examining their origin; they set a greater value on a sentiment, than on a definition; and I am too much inclined to be of their opinion, to prefix a philosophic enquiry to a theatrical performance.

‘I shall therefore content myself at present with insisting a little on the necessity we are in, of introducing something new.

‘If we had confined the tragic stage to scenes of Roman grandeur, it would have, at last, been fulsome. If our heroes

were

were always busied in expressing the pangs of despised love, it would at length become insipid.

O imitatores servum pecus !

‘ The good performances we have had since the time of the Corneilles, the Racines, the Molières, the Quinauts, the Lullis, the Le Bruns, all contain something new and original, which has preserved them from sinking into oblivion. In short, every species is good that is amusing.

‘ Therefore, if such a piece of music does not succeed, if such a picture does not please, if such a play is ill-received, we must never attribute it to its being of a new kind, but to its being worth nothing in its kind.’

We heartily recommend this extract to our comic writers, who seem to think the subject too much exhausted, to sustain with spirit a dialogue of five acts, and therefore confine their genius to farce, interlude, and imitation.

ART. V. *The Life and Character, Rise and Conduct, of Count Bruhl, prime Minister to the King of Poland, Elector of Saxony; in a Series of Letters, by an eminent Hand. Throwing a Light on the real Origin of the past and present War in Germany, and the Intrigues of several Powers. Carefully translated from the German Original. 12mo. Pr. 2s. 6d. Cooper.*

WE are assured by the editor of these letters of their being a faithful translation from the German original, and, indeed, they bear evident marks of authenticity in this respect. The author appears well acquainted with the history of Saxony; the intrigues of the court of Dresden, and the characters of the chief personages; but he has dipt his quill in gall, and bartered the integrity of the historian for the zeal and passion of the party-writer. It is a libel on the Empress-queen, the king of Poland, and his prime favourite; a panegyric on the Prussian monarch, and not a life of count Bruhl that he has published. Crowned heads are treated with that irreverence which certainly merited the fate of this performance at Ratisbon,—that of being consigned to the flames by the ignominious hand of the common hangman. The writer would have shewn more address, and gained more credit, had he smothered his resentments, and expressed himself in those decent terms ever due to the exalted rank of sovereigns; by openly inlisting himself in the cause of Prussia, we no longer regard him as an impartial arbitrator. We must, however confess, that he is spirited, intelligent, and entertaining, a dangerous enemy to the exorbitant power

power of the Saxon minister, and, as far as relates to that nobleman, a just estimator of merit : but count Bruhl's life forms only a small part of the performance ; it chiefly consists of pathetic descriptions of the deplorable situation of Saxony, and violent declamations against the house of Austria.

It is undoubtedly the greatest misfortune of a country to be governed by a minister, equally prodigal and avaricious ; but let us coolly ask the author, whether, in fact, the mal-administration of Bruhl, or the ambition of his hero, brought on the present calamities of Saxony ? Certain papers were said to have been seized in the cabinet of that minister, which proved the intrigues he carried on with the courts of Vienna and Petersburg ; but the authenticity of these papers was denied, and they fell into the hands of the enemy subsequent to the ruin of Saxony. If we examine the several views and interests of the four powers first engaged in the German war, we shall find it probable, that notwithstanding the Empress-queen had unwillingly relinquished Silesia in the last war, and might be desirous of again recovering that valuable dutchy, it was not the proper season for the attempt, when Prussia was at the height of power, governed by a prince active, warlike, penetrating, jealous, and supported by the finest army in Europe. Could the court of Dresden propose any thing by an attack upon a monarch, who must necessarily, in self-defence, make Saxony the seat of war, and by that means destroy all the advantages which could be expected from the spoil of his dominions ? or could the Czarina hope, that the house of Austria would be instrumental in giving her footing in the empire, and thereby establishing a balance still more formidable than that of Prussia ? On the other hand, the king of Prussia had all the reason in the world to expect, that the Empress-queen would not always sit down contented with the loss of Silesia ; and probably apprehended, that secret practices were in agitation, to wrest from him an acquisition, ceded indeed by treaty, but founded upon violence. What was the most likely means to ward off a blow, which one day must strike forcibly ? The answer is too obvious ; and this we mention from motives of justice, in vindication of count Bruhl, falsely taxed by our writer as the author of the three last invasions of his country. The laws of nations allow, that his Prussian majesty should provide for his own security, -that he should absolutely lay hands on the electorate of Saxony, had that court been a party in the supposed confederacy ; but let us consider whether policy did not likewise dictate this measure, supposing Saxony neutral, and designs formed by the house of Austria upon Silesia. In this case we must fairly acquit the Saxon minister, of the heavy charge
of

of being instrumental in the ruin of the electorate, and the cause of all the calamities, which, like the vengeance of heaven, have poured down, without remission, on the heads of this unfortunate people.

Another powerful argument may be urged in his favour from his vast possessions in Saxony; in what manner he acquired them is another question: certain it is he would not wantonly throw them away, and subject his sumptuous palaces, unnecessarily, to all the horrors of war. But it is easy to assert hardily; more difficult to prove satisfactorily. Reasoning is not the talent of our author; he abounds in lively fallies, pleases the imagination, but seldom attempts conviction. The reader will be delighted with a variety of pretty anecdotes, moral reflections, and entertaining excursions from the subject. If he expects a political history of the German war, and genuine memoirs of count Bruhl, he will be disappointed: the writer no more resembles an historian or biographer than he does an epic poet.

ART. VI. *The History of the Roman Emperors, from Augustus to Constantine. By Mr. Crevier, professor of Rhetoric, in the College of Beauvais. Translated from the French. Vol. VIII. Illustrated with Maps, Medals, and other Copper-Plates. 8vo. Pr. 5s. Knapton.*

WE finished our review of the seventh volume of Mr. Crevier's history, with the death of Commodus, a monster of iniquity. This begins with the reign of his successor Pertinax, who had raised himself from the meanest condition to the imperial throne. The same persons who had deprived Commodus of his life, placed the diadem on the head of his general, who had already by his conduct equalled, or even surpassed the splendor of the imperial dignity. After a short reign of three months, he perished in a conspiracy of the prætorians, leaving the following character:

‘Pertinax was certainly one of the greatest princes that ever sat upon the throne of the Cæsars, though the shortness of his reign did not permit him to shew his talents. The senate and people were at liberty to say what they thought of him, in the reign of Severus; and they then made his eulogium, with acclamations proceeding from their hearts, and dictated by truth. ‘Under Pertinax (cried they) we lived without uneasiness, and were exempt from fear. He was a good father to us, a father to the senate, and a father to all honest men?’ The emperor Severus

Severus pronounced himself his funeral oration; and the following is, according to a fragment of Dion Cassius, which seems to have been extracted from that discourse, the picture which he drew of him. 'Military courage easily degenerates into ferocity, and political wariness into effeminacy. Pertinax possessed both those virtues, without any tincture of the defects which frequently accompany them. He was prudently bold against our enemies abroad, and against the seditious at home; mild and just towards the citizens, and the protector of all good men. His virtue was proof against the greatest height of grandeur; and he maintained with dignity the majesty of the supreme power, without ever debasing it by meanness, or rendering it odious by pride. He was grave without austerity, gentle without weakness, prudent without artifice, just without rigour, frugal without avarice, magnanimous without haughtiness.'

'This encomium includes all that can be wished. But the reader will remember that it is taken from a panegyrist, and that it requires some restriction with respect to two articles which I hinted at before. In fact, it is difficult to clear Pertinax entirely of the imputation of avarice, of which Capitolinus instances several minute details. He assures us, that Pertinax, after having behaved with integrity and disinterestedness during the life of Marcus Aurelius, altered his conduct after the death of that virtuous prince, and shewed his love of money; that he grew rich on a sudden, by what means was not well known; that he extended his demesnes by usurpations over his neighbours, whom he had ruined by his usury; that, when general of the army, he sold the preferments in it; and lastly, that, both before and after he was emperor, he carried on a sordid traffic, more becoming his original station, than that to which his merit had raised him. Such a testimony as this seems to be of greater weight than the authority of Herodian, who says only in general, that Pertinax was poor under the reign of Commodus, and that he owed his safety to that poverty.

'The second reproach laid to his charge is, that he was more liberal of words than deeds, and apt to suit his speeches to the present circumstances, rather than to the strict rules of sincerity and truth. This fault, which Capitolinus takes notice of, may possibly have deceived that historian himself, who tells us seriously, that Pertinax dreaded the imperial dignity, that he never put on the ornaments of it without a kind of fear and terror, and that he designed to abdicate it as soon as he could without danger. The manner in which Pertinax accepted the empire gives no room to think that the weight of it was disagreeable

able to him. He seems rather to have been desirous and forward to obtain it. His intimations of fear, and of a desire to return to a private life, were, undoubtedly, in him, as in Augustus, a modest language, calculated to set off him that used it.

‘ His morals were not better than those of his wife; and history mentions a certain Cornificia, whom he was passionately fond of, even at the expence of his reputation.

‘ Notwithstanding these defects, Pertinax truly deserved great praise, and was the last of that series of good princes, which, beginning with Vespasian, was interrupted only by Domitian and Commodus. We shall find no other worthy of that name, till we come to Alexander Severus.’

The death of Pertinax produced a scene still more deplorable. The empire was publicly exhibited to sale by the soldiers, and purchased at an enormous price by Didius Julianus, who possessed not a single quality to entitle him to that exalted dignity. In the space of two months he fell a victim to the rage of those who had been instrumental in his elevation, and had substituted in his room Pescennius Niger. Niger was only in possession of a part of the empire, when the whole was claimed by Severus; a civil war ensued, Niger was defeated, and slain in battle. His character is differently represented by historians; our author seems to incline to that drawn by Spartian, who calls him a good soldier, an excellent officer, a great general, and an unfortunate emperor. After persecuting the adherents of Niger, subduing certain eastern nations, waging war with the Parthians, quashing a rebellion headed by Albinus, and reducing the Britons who had attempted the recovery of their liberty, he yielded up his last breath in that island, where he had performed his greatest exploits. Mr. Crevier speaks of L. Septennius Severus in the following terms :

‘ Spartian tells us that Severus was greatly esteemed and regretted after his death, and that the senate applied to him what had been formerly said of Augustus; that he ought never to have been born, or never to have died. This was certainly going too far: and Spartian himself assigns the cause of this too favourable judgment. Severus gained greatly by the comparison that was afterwards made of him with his successors, who, for the space of sixty years, were all, except Alexander the son of Mamaea, rather robbers than princes.

‘ It must be owned that he was really estimable in many respects. His activity was most astonishing. He preserved tranquility

quility within the empire, by the firmness and vigilance of his government, foreseeing and providing for all things with an indefatigable attention. He maintained the glory of the Roman arms against foreign nations, and made them be respected to the very extremities of the world.

‘ Most writers call him a great warrior : but I do not see any thing by which he deserved that title. I observed before, that, in the war against Niger, in which his own cause was at stake, he was not present at any one of the three battles which decided that dispute. In the battle of Lyons, where he commanded his troops in person, the victory was a long time doubtful, and seems to have been at last determined in his favour by one of his lieutenants. His exploits against the Parthians and the Britons afford nothing very remarkable. The difficulties which he surmounted were not great, and he miscarried in the siege of Atra. If the general success in these wars answered his wishes, his forces were so superior to those of his enemies, that the Romans may be said to have conquered, rather than Severus.

‘ His policy in the government of affairs at home often deserved the name of treachery and deceit. He did many things which were of service to the public, but always with a view to his own private interest. I see in him a great deal of cunning and finesse : but nothing elevated, nothing noble, nothing frank and open, nothing generous. He seems to have thought of nothing but himself, and the establishment of his family. For this it was that he increased and strengthened the enormous power of the soldiery, so inconsistent with the welfare of the empire.

‘ It is needless to speak of his cruelty and rapines, which were monstrous, and admit of no excuse. The spirit of revenge was so strong in him, that, out of hatred to Didius Julianus, he abolished the decrees which had been drawn up by his great-grandfather Salvius Julianus, a famous civilian, and author of the perpetual edict under Adrian. But the wisdom and equity of Salvius’s decisions maintained their authority against all the power of Severus.

‘ Another thing which does him no honour, is, his not valuing what was said of him. He that has no regard for his own reputation, is in a fair way to set little value upon virtue.

‘ The most that can be said in favour of Severus, is, that if he deserves in some respects to be ranked among the great princes, he by no means merits a place among the good ones.

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‘ His private character is likewise far from doing him any honour. We are told indeed, that he was a good and faithful friend: and as a proof of this, writers quote Lateranus, Cilo, Anulinus, Bassus, whom he loved constantly, and whom he loaded with riches. But he was guilty of an unpardonable excess that way in regard to Plautianus, by placing in him such a confidence as rendered him blind to all his faults. Too indulgent as a husband, he kept a wife who dishonoured him by her vices, and who even gave room to suspect her of conspiring against his life. Weak and pusillanimous as a father, he suffered his children to lord it over him. He seems therefore still less estimable as a man, than as a prince. In short, in whatever light we consider him, we find in him more to censure than to praise.

‘ He had some learning: or rather he was a lover of learning and of philosophy. For he had not time to acquire any degree of excellence therein, nor to perfect himself in the Greek and Latin eloquence. An ancient writer says he generally used his mother tongue, which was the Punic. He wrote however in Latin memoirs of his own life both public and private, of which Aurelius Victor praises the style as well as the fidelity. Dion Cassius does not think so favourably of that work. On the contrary, he accuses Severus pretty plainly of having paid little regard to truth in his account of himself: a reproach highly probable, even if it was not supported by the authority of a contemporary writer. Severus endeavoured particularly, in those memoirs, to clear himself from the imputation of cruelty. We may judge by his actions, what foundations his apology could have.’

Caracalla, the son of the late emperor, succeeded to his dignities without inheriting one of his virtues. He was a compound of lust, cruelty, and every species of iniquity; his whole life not affording a single action worthy of being transmitted to posterity, except that he embellished Rome with some magnificent edifices. Macrinus, a prætorian præfect, who had been the instrument of Caracalla's death, now assumed the purple, and was acknowledged emperor by the senate. The end of this prince was likewise violent, after he had reigned fourteen months.

‘ He was regretted (says our author) at least when compared with his infamous successor: for Dion Cassius says he did not, in himself, deserve to be loved, and that the effeminacy of his manners, and some acts of unjust rigour, promised a government which would certainly have made every one hate him.

‘ It

‘ It is however certain that he had some good qualities. Capitolinus, who is far from favouring him, ascribes to him a noble plan for reforming the practice of the Roman courts of judicature. He assures us that Macrinus intended to abolish all the rescripts of the emperors, and to make the laws alone the sole authority in the decision of all causes. It seemed to him a great abuse, that the whimsical caprices of such princes as Caracalla and Commodus should have the force of laws : and he observed, that Trajan never would answer by rescripts any petitions that were presented to him, lest what he might think proper to do in particular cases, or for particular persons, should be construed into a precedent, and be extended beyond his intention. The shortness of Macrinus’s reign did not permit him to execute his design.’

Heliogabalus, the supposed son of Caracalla, and the successor of Macrinus, surpassed his father in every kind of folly, vice, and extravagance. He composed a senate of women, put senators to death to enjoy their wives with impunity, sacrificed children to the purposes of magical superstition, pompously celebrated the nuptials of his god with the Venus of Carthage, and committed a thousand other actions which equally displayed his folly, madness, extravagance, and corruption. The following instances are given of his luxury and profusion.

‘ He proposed premiums for such as should invent ragouts not known before. If they succeeded, a silken robe, then esteemed an exceeding rich and costly present, was their reward. If their sauce did not please, they were condemned not to eat any other thing, ’till they had repaired their fault by a better and more happy invention.

‘ His beds and couches were of massy silver ; and on his table were served up dishes of mullets livers, brains of thrushes, and of foreign birds, and heads of parrots, pheasants, and peacocks. Can this be wondered at, when he fed his dogs with the livers of geese, and the lions of his menagerie with parrots and pheasants ? His supper never cost him less than an hundred thousand sesterces, and frequently thrice that sum.

‘ Fond of every thing that was odd and out of the common way, he took a pleasure in making one and the same meal at the houses of five different friends, situated in five different and distant parts of the city. Each of these houses had an entertainment for him, and he went from one to t’other ; so that a repast often lasted the whole day.

‘ If he was near the sea he would not taste fish ; but if he was at a great distance from it, his table was covered with sea-

fish. Sometimes, in inland villages, he treated the peasants with mullets roes. The dearer a thing was, and the more difficult to be had, the more it pleased his palate ; and he even loved to have all his eatables over-rated to him, saying, That his purveyors whetted his appetite by making an extraordinary charge.

‘ It might indeed have been justly said of him, that he knew how to squander away his riches, but not how to give. He often ordered the same sorts of meats as were set upon his table, and equal quantities of them, to be thrown out of the windows. Instead of dry sweetmeats,^a and other trifles of that kind, which were frequently given to friends to take home with them, Heliogabalus presented his guests with eunuchs, saddle-horses richly caparisoned, coaches or cars with four horses, a thousand pieces of gold, or an hundred weight of silver. When he gave largesses to the people, it was not by distributing money among them, but by leaving to their mercy, to scramble for as they could, whole droves of fatted oxen, camels, stags, &c. This often produced battles, which seldom ended without the loss of several lives, whilst the prince looked on, and thought it a diversion ; for he delighted in mischief, and shewed a spirit of tyranny in all his follies.

‘ He frequently invited the chief men of the city to dine and sup with him, and made them drink beyond all measure. On the other hand, he loved to torment parasites with hunger, ordering their table to be covered with representations of meats made of ivory, wax, glass, or painted wood. Sometimes he stifled them with heaps of violets and other flowers, thrown over them in such prodigious quantities, that the poor wretches remained buried under them, without being able to extricate themselves.’

The late emperor had adopted his cousin Alexianus, who, on this occasion, was surnamed Alexander Severus. Heliogabalus was murdered by the soldiers, for having practised against the life of Severus, who was now raised to the imperial throne. If historians were not unanimous in their sentiments of this excellent prince, his character might be supposed to be drawn by a professed and fulsome panegyrist. He possessed every virtue which could render an elevated station amiable, respectable, and formidable. He was merciful, generous, liberal, learned, and intrepid. Herodian, indeed, disputes his courage ; but Lampridius affirms, that in the battle against Artaxerxes, king of Persia, he equally performed the duty of a valiant soldier and expert commander. He flew to every part of the field, exposed

posed his person to the greatest dangers, encouraged his troops by his words and example, and obtained a complete and glorious victory. After a reign of thirteen years, in the bloom of youth, fell Alexander Severus, a victim to the ambition of Maximin, regretted as the best prince that for many years had swayed the imperial sceptre.

The historian Dion Cassius flourished about this time ; we shall present the reader with the following judgment of his character as a writer.

‘ To him we owe the most regular and best connected historical accounts of any we have from the time that Tacitus fails us : and it would be unjust to compare him to any of the intricate and confused writers of the Byzantine history. But still he is far from equalling the great historians.

‘ He was a native of Nicœa in Bithynia, the son of Apro-nianus, who was at different times governor of Cilicia and Dalmatia. He went to Rome under the reign of Commodus, and distinguished himself there at the bar. After passing through all the inferior dignities, he attained the consulship, probably under Severus. Alexander made him consul a second time, with himself, as we observed before. In the interval, between his consulships, he was several times governor of provinces : consequently the rank he held, and the offices he bore, must have qualified him to write the History of his own Times, if he had had the talents necessary for such an undertaking ; that is to say, prudence to guide and guard him from prejudice, sound criticism to discuss facts justly, and elevation of mind to form a right judgment of them. But it must be owned that these qualities shine little in him. He was one of those easy geniuses, who are fit to write a great deal, because they have no idea of what is fine and excellent, which always costs much time and labour.

‘ We may judge of his turn of mind, from what he himself says of the motives which determined him to write history. He had composed a treatise on the dreams and presages by which the empire had been promised to Severus, and sent this mixture of flattery and superstition to Severus himself, who was highly pleased with it, and returned the author thanks by a long and polite letter. Dion received this letter in the evening, and the next night he dreamt that he saw a Divinity or Genius, which ordered him to write History. He obeyed, and made his first trial on the reign of Commodus, in which he related what he himself had seen. Encouraged by the success of this first fruit of his historical labour, which was well received, he resolved to

write a complete body of the Roman History, from the landing of Æneas in Italy down to his own time. He spent ten years in collecting materials for this great work, and twelve in composing it: a space not too long, considering the many avocations he was liable to from the nature of his employments. When he had leisure, he retired into Campania, there to pursue his studies undisturbed by the noise and business of the city. He brought his work down to the eighth year of the reign of Alexander, in which he was consul with that prince, whose leave he afterwards obtained to end his days quietly in his own country.

• His work was divided into eighty books: but the first thirty-four, and part of the thirty-fifth, are lost. What we have remaining begins with the sequel of Lucullus's victory over Mithridates and Tigranes. Of the next twenty-five which we have, the six last, from the fifty-fifth, which begins with the death of Drusus, son-in-law to Augustus, to the sixtieth, which ends with the reign of Claudius, are visibly abridgments, but in regular order, so as to form a connected narrative. The twenty last books have perished, except what has been preserved by Xiphilinus, nephew of the patriarch of Constantinople of the same name, who lived in the eleventh century, and made a pretty good abridgment of Dion Cassius, divided into reigns from Pompey to Alexander Severus. We have likewise some extracts, all detached pieces, published at different times by Fulvius Ursinus and Henricus Valensis. We were promised a few years ago, the first twenty-one books of Dion Cassius's History, lately discovered, restored, and properly arranged. But this pretended discovery, published at Naples in 1747, when thoroughly examined into, proved only a compilation of the four first lives of the illustrious Romans by Plutarch, with an extract from Zonaras. However, it is not the beginning of Dion's work that we ought to be most desirous of having. We are rich enough in regard to the first times of Rome. But if any one could be so happy as to recover the last books of this Historian, especially those after the reign of Vespasian, he would fill up a great chasm, and do an essential service to the Republic of Letters.

• Dion Cassius has been justly charged with wronging some of the best men of antiquity, Cicero, Brutus, and Seneca. Credulous and superstitious to a vast degree, he has filled his work with prodigies. But this fault is more excusable in him than in his abbreviator, who was a Christian, and who has not copied him more faithfully in any one thing, than in these puerilities. The maxims which he has interspersed in his work are, in general,

ral, solid, sensible, and judicious; though they have not the sublimity and strength of those of the great writers. He shews himself an honest man; so far at least as he could without hazarding too much. His stile is easy, and his narration clear. Upon the whole, he is a very valuable Historian: and if Photius has done him too much honour in comparing him to Thucydides, it would be unjust to refuse him the glory of having been the best writer of his age.'

Maximin, the base instrument of the murder of the late excellent prince, was raised by the soldiers to the throne, acknowledged by the senate, and soon after, on Gordian's assuming the purple, declared a public enemy. Gordian did not live to enjoy his new dignity. His son was defeated and slain by Capelian, and to avoid falling into the conqueror's hands, the aged father ended his life with his own girdle. The senate, to oppose Maximin, whose cruelty and severity rendered him odious, elected Maximus and Balbinus emperors, both men of unblemished reputation. Rome was filled with tumult and faction; the people demanded a prince of the Gordian family: to gratify them, the eldest of the surviving sons of the late emperor was created Cæsar. In the mean time Maximin entered Italy, at the head of an army, laid siege to Aquileia, and was on the point of carrying the city, when he was slain in a sedition of his soldiers. The two new emperors did not long survive the fate of their rival: deserving of a better fate they both were sacrificed to the licentious mutinous spirit of the prætorians, who exalted young Gordian to the supreme authority.

This prince was but thirteen years of age, when he was exalted to a dignity, which equally required years and experience. He possessed, indeed, every quality that could recommend, engage, and captivate his subjects. After gaining laurels in the East, he perished by the hands of Philip, præfect of the prætorian band, who had the address to have himself proclaimed emperor by the soldiers. With the life of Gordian the third, so called, because his grandfather and uncle, the brothers of his sisters, had been associates in the imperial dignity, this volume concludes.—From this short epitome it will appear, that the Roman virtue, which had made Rome the mistress of the universe, was intirely annihilated, the government fallen into absolute anarchy, the empire set to sale, and the soldiers the supreme legislators. We shall soon, by the virtue of the princes, see it once more making vigorous efforts for the recovery of its ancient power, independency, and that resolute and inflexible integrity, which deservedly rendered this city the capital of the universe.

ART. VII. *Theory and Practice of Chirurgical Pharmacy ; Comprehending a complete Dispensatory for the Use of Surgeons ; with explanatory and critical Notes on each Composition ; and an introductory Inquiry concerning the particular Intentions of Cure, in which Remedies are applied, or administered ; and the Nature, and medicinal Efficacy, of the several Simples subservient to them.* 8vo. Pr. 6s. Nourse.

THIS performance comes too late into our hands, to give it that minute examination, which every production of the ingenious author of the *Institutes of Experimental Chemistry*, would seem to deserve. It is almost impossible, from the title, the manner, the accuracy, and strict regard to method and scientific disposition, that the performance under consideration has at least passed the inspection of that gentleman. Possibly, however, the subject may appear unworthy of a pen which might usefully be employed upon others more important to medicine and philosophy. A particular pharmacopeia for surgeons, will not by all readers be deemed essential, as the intelligent practitioner must necessarily be acquainted with the whole dispensatory, the theory and practice of every part of pharmacy ; in which case he will be able justly to select what is immediately for his purpose. The practice of surgery is almost, in every instance, too intimately connected with the proper business of the physician and apothecary, to admit of discrimination in this particular. In fact, except a few sensible observations, and different arrangement, the reader will find little novelty in the chirurgical pharmacy, and the surgeon, well instructed in his duty, as little benefit from a dispensatory, composed expressly for his instruction. But let us hear our author's arguments in defence of the publication.

• However (says he) the means of teaching a more accurate and minute knowledge of the nature of medicaments in relation to the cure of topical disorders may have been neglected, it is, nevertheless, of the greatest consequence, that such a knowledge should be obtained by every practitioner: not only to guide individuals, on each occasion, by the light of clear and certain principles, to the most fit application of the methods now in use ; but in order also to the improvement of the art itself: which can only be the rare and casual effect of accident, where the practice, not being rationally directed by such principles, is empirically led only by a presumed conformity to established usage, that can have no adequate provision for the variety of attendant circumstances, and complications of diseases. It is
indif-

indisputably requisite, to the most advantageous choice preparation, and use of medicaments, to know not only in a general view what they ultimately perform; but to comprehend by what particular property, or mode of action, they so operate. — To understand what change each kind of substance is capable of working in the animal system, or on others with relation to it: — and to distinguish, in compounds, what are the peculiar virtue, and office of each constituent; and, by what mediate effect, it conduces to the final intention; whether through its own proper affect on the human body, or controul of that of other co-ingredients, maintaining its original powers, and state, though commixt with them; or by producing a new species of substance, indued with different qualities, in consequence of its menstrual combination with some of the rest.

But is not all this equally applicable to general pharmacy, as to the particular practice and circumstances of the surgeon. Had any attempt been made to ascertain the direct power of medicines, and to distinguish the peculiar virtue and power of each separate ingredient in compound medicines, a knowledge impossible, while our understanding with respect to the relations of bodies is limited, it would merit a higher title than that of chirurgical pharmacy. It would, in truth, be a most curious and useful system of natural philosophy, adapted to the purposes of physic.

We shall now exhibit the general division of our author's performance, which we must allow to be rational and perspicuous. Having defined the nature and limits of chirurgical pharmacy, which he confines to those medicaments, simple or compound, administered or applied for the cure of disorders in *particular* parts, he proceeds to a general description of the structure and vital œconomy of the human body. Under this head certain definitions are laid down, to which we cannot give our assent. For instance, 'Inflammations (says our author) appear, on due examination, to be in fact a peculiar spasmodic state of the nerves, caused by continual irritation, which may arise from the violence of some goading instrument, or the pungency of some acrimonious substance, &c.' But we would ask our ingenious author, whether inflammation from external injuries, either by wound or contusion, is not more immediately occasioned by the solution of continuity, and the obstruction to the natural course of the fluids, than from any spasmodic affection? We are persuaded this might easily be proved by numberless proofs, would our time, and the nature of a Review, admit of disquisition.

The following remark upon the production of purulent matter merits attention :

‘ Though pus (says the author) is undoubtedly formed originally from the serum of the blood ; yet it may be reasonably questioned, whether it issues directly from the *divided* blood vessels constricted so as to restrain the tinging matter of the blood, and suffer only the serous part and lymph to pass, as is generally received : or whether it be discharged from the *tela cellulosa*, in consequence of the fluxion that attends the inflammation necessary to the production of pus. Since the *tela cellulosa* contains such gelatinous and lymphous fluids, as, mixed together, would afford a similar humour : and is, in general, found to be the seat both of the generation and propagation of purulency. The latter opinion receives great support from the observation, that at first, when any solution of continuity is made, after the flux of blood ceases in the divided part, the discharge is generally very sparing, and sometimes wholly wanting ; but afterwards increases, or comes on again, gradually, to a very copious degree ; and that this increase is greatly promoted in the maturation of the ulcer by the application of such substances as stimulate and irritate. For were this discharge, as well afterwards, when truly purulent, as at first when crude, only the simple effusion of serum escaping through the mouths of the divided blood and lymphatic vessels, after they had suffered just such a degree of contraction as would restrain the tinging substance of the blood, it ought to be the greatest at that time ; and to diminish as the constriction of the blood-vessels became gradually greater : which would, moreover, be augmented by the effects of stimulating and irritating bodies. But, as well the difference of the qualities of the pus, and the serum of the blood in its original state, as these collateral circumstances, seem to indicate ; that pus is serum, changed into a different humour by more complex means, than the simple effects of straining through orifices formed by the accidental division of the blood and lymphatic vessels ; especially as pus most recedes from the nature of the serum, when it is most copiously discharged ; which ought to be otherwise, on the supposition, that it was the meer serum escaping through the mouths of the divided vessels. Since, as the quantity issuing ought to be in proportion to the largeness of such mouths, the greater the discharge, and the less would be the change, made, by the percolation or straining through the mouths of the vessels, on the nature of the fluid passing through them. In order to account for this difficulty in the difference of pus from serum, on observing, that it sunk in water, and had consequently a greater specific gra-

gravity than the serous part of the blood separated from the tinging matter was supposed to have, it has been frequently asserted, that pus was formed of the serum of the blood, commixt, in the ulcer, with abraded parts of the solids. But there can be little ground for this supposition, when it is considered, that, at the time the pus is most perfect, the solids are so far from appearing to suffer *any* such abrasion, that they are in an increasing state; and instead of the destruction of the old parts, which must be the case, if they furnished matter to the pus, the generation of new always attends. This hypothesis may be, therefore, justly rejected, as wholly wanting ground in the appearances of nature with respect to the production of pus; and not being necessary even to account for the qualities of it, if the supposition be admitted, that it is not formed immediately from the serum of the blood, but from the humours of the tela cellulosa: which contain a larger proportion of animal earth; and have, consequently, that greater specific gravity than the serum, which gave occasion to this notion, that the abraded solids made a part of the pus.'

After enlarging upon the vital œconomy as far as was judged necessary, our author proceeds to the most essential part of his labour; to shew by what properties and mode of action medicines effect the final intention: in which we must beg leave to say he has given but little satisfaction, as he has not descended to particular bodies, but confined himself to general classes. Perhaps the one would be impracticable, and we are pretty sure the other is equally void of utility and novelty.

In the next division '*of the particular kinds of artificial forms of medicaments,*' the reader will find the epithem for cancers, commonly called Plumket's Powder for cancers and schirrhous tumors. As the curiosity of the public has been raised with the cures said to have been performed by this nostrum, we will retail the composition in the words of our author, subjoining his remarks.

"Take of crows foot, which grows in low grounds, one handful, well pounded; of dogs fennel, three sprigs, pounded likewise; of crude brimstone, three middling thimbles full; and of white arsenic, the same quantity; all incorporated well in a mortar. Then make it into small balls, the size of a nutmeg; and dry it in the sun.

"In order to apply it, the balls must be bruised into fine powder; and mixt with the yolk of a fresh egg, and laid over the sore, covered with a piece of hog's bladder split; or the stripping of a calf, when dropt; which must be cut of the size

of the sore, and smeared with the yolk of an egg. If it be applied to the nose, or the lip, you must also take care, that the patient do not swallow any of the humour. You must also take care, not to lay the plaster too broad on the face, or near the heart. It is hazardous to exceed the breadth of a crown (*in such case*); but in the feet or legs (it may be laid) as far as the sore goes. The plaster must not be stirred, till it drop off of itself: which will be in a week; but must have a clean bandage twice a day."

OBSERVATION.

"This composition was formerly used in Ireland, by old Plumket, a famous empiric; who gained reputation for curing cancers; and, afterwards, gave the recipe to St. Stephen's Hospital: where it is said to have been found frequently successful. There is no reason to doubt, but that it is the same remedy which has lately been offered to the world here, as an almost infallible means; and is, indeed, said, by persons of credit, to have effected most extraordinary cures.

"The public are obliged to an eminent surgeon, who practises here for procuring the recipe from St. Stephen's Hospital; and vouching for its being an authentic copy of that, communicated by old Plumket. As it has been preserved hitherto in Plumket's own words, I have thought proper to continue it so: though the expression is neither technical, nor accurate. But I would not take away the right, which every one has equally with myself, of judging what real definite quantities are equivalent to his handfuls, sprigs, and thimbles full. The ingredients acting combinedly, by a specific virtue, there can be comment on the particular relation of each to the intention of cure. Only one may conjecture, with probability, that the arsenic has the principal share in the effect; and that the dogs fennel is the most insignificant simple.

"The cases most proper for the application of this remedy are those, where the cancer is superficial; situated in fleshy parts; and not ramified, or too widely spread. For if the whole cannot be covered, so as to be destroyed by the escarotic power of the medicament, the use of it is in vain.

We will submit it to others, whether it be equitable to trespass on the property of an eminent surgeon, who is said to have given a high price for the secret, by publishing the medicine: certain we are, that in a moral sense, public benefit ought to take place of private interest.

ART. VIII. *The History of the Proceedings in the Case of Margaret, commonly called Peg, only lawful Sister to John Bull, Esq;*
8vo. Pr. 3s. Owen.

HAD not the inimitably humorous performance of Dr. Arbuthnot led the way, this little piece would be allowed to possess more merit than will now be granted by the admirers of that celebrated writer. The several nations and individuals are extremely well characterised, and the imitation happily supported. The situation of these kingdoms, previous to the accession of James I. at the Revolution, and the Union, is humorously and justly described. Perhaps the reader may discover the origin of the present war in the following extract :

‘ Now it happened, that John and Lewis had about the same time taken in part of the west-common, and though their fields were not contiguous, they could not agree about their marches. Many meetings they had to settle them, but all to no purpose, for none of them knew well what he would be at. The common saying was, that Lewis wanted to get all the land in the country, and you needed only to tell John so much, in order to put him in a downright foam of rage and fury. However this be, Lewis tormented his own people enough, with making them stick in posts and stakes in different parts of the common ; and when John asked him what he meant, They were only rubbing-posts for his cows to scratch themselves, in case they strayed so far. But other people told John, that Lewis would some day, or other claim every bit of that ground as his own, by virtue of those stakes, if he was not checked in time. Accordingly, John sent him some angry message about them ; and Lewis in return, begged leave to present his compliments to John, and assured him, that the thing in the world he wished most, was to live in good terms with his honoured friend and neighbour John Bull. Mean time, some of John’s co-herds met with a fellow or two belonging to Lewis, and after a great deal of bad language painful to repeat, they came to blows, and made a great noise, which brought John and Lewis too, to see what was the matter. John, indeed, happened to be in his barge that afternoon, on the lake to the west of his house, which he affected to call his own fish-pond, and Lewis too being on his way to the common, their barges unhappily met, when John, without any more ado, took up an oar, and aimed a blow at Lewis Baboon’s brains. You damned, insidious, fair-tongued villain, this is all your doing, with your stakes, and your posts, and your covetousness for land, which nobody will possess under
you,

you, you damned, oppressive, squeezing rascal. My dear John, says Lewis, what is the matter? The matter, you scoundrel! With that John aimed another blow; but their barges ran foul of one another, and he fastened on Lewis Baboon's wig, tore his bag, and threw it in the water; in short, before you could count six, there was not a hat nor a wig to be seen in the whole boats-crew, of either side. History says, that Lewis had like to have been drowned outright, and was glad to get home with his head broken in many places, and cursing John Bull, for the most rash, choleric, blunder-headed fellow, that ever was known in the world.'

We meet, however, with several anachronisms introduced, possibly to render the history more obscure and ænigmatical. It would be unjust, notwithstanding, to deny the strength of the author's genius in portraiture: let the sketches of Jowler, Hubble-bubble, the boy George, Mac Lurchar, Bumbo, the Nurse and Mrs. Bull determine. We will not pretend to decide, whether they are not properly caricaturas; certain we are that they distinguish wit and talent. The principal object of the writer seems to be the establishment of a militia in Peg's house, in which at present the garrets are only defended, while the cellars, parlour, &c. is left to the mercy of every little sculler in the service of Lewis Baboon. The following reflections on a standing army, we shall submit to the judgment of our reader

' This family has been for some time in the practice of committing their defence intirely to a certain class of people, whom they call game-keepers. Those are the only persons about the house, supposed to know any thing at all of the use of arms; they are set apart from the rest of the family, and by their manner of life are made to shake off all connection with them as much as possible; and this, I suppose, that they may be at all times ready to go any where, or do any thing that their profession may require, without any regret of their own, or incumbrance from other people.

' They are taught, for the same reason, to obey their leader implicitly, and to know no law but his commands; to all which conditions they bind themselves for life; and in the mean time, do no work either in seed-time or harvest, but are fed at the expence of the family.

' This, I apprehended, to be a very fair description of a game-keeper, as that profession is now maintained. Every body knows that Mr. Bull has chosen this expedient with great reluctance. He was always apprehensive, that whoever was master
of

of the only arms in a house, might soon become master of the house itself. The practice, however, stole upon him, and for ought I know he might have gone all lengths in the use of it, if he had not been ashamed of a sudden, to find himself and all his family afraid to look any enemy in the face. He bethought himself of the wretched condition he must be in, either if his game-keepers should turn against him, should desert him, or even be out of the way at an unlucky time. And, to fortify himself against those calamities, he has distributed a certain quantity of arms among his children; a certain number are to be named in their turns, to learn the use of those arms, under the direction of a person, to whom all his other affairs are so happily intrusted. The people who receive this instruction live in the family, and mind their business, with the single interruption, which some days of practice, or necessary service may occasion. When they have taken their turn, they leave that station to others, and leave as before; with this only difference, that if the house is alarmed, they are readier to act a part, in which they have already had some practice.

‘ We have heard enough of the impossibility of putting this scheme in execution; but, I think, it is found sufficiently practicable, when we want to have somebody in place of the game-keepers, whom we employ so liberally elsewhere; and therefore I shall not now say any thing at all upon that point.

‘ Has it then any inconveniencies which do not attend every other method of self-defence? The expence, the interruption of business, the trouble attending it, do certainly not exceed what is found of the same kind, in maintaining the profession of game-keepers. In point of expence, it is evident we can afford a much more numerous body of men in this way than in any other, if instead of augmenting our game-keepers without end, to vie with our neighbours, we are satisfied with a moderate number in ordinary times, and prepare this resource for ourselves, against any sudden alarm.

‘ With respect to the interruption of work, it must be allowed, that nobody can possibly work less than a game-keeper. To have so many people idle in succession, or the same number of individuals idle for their whole lives, appears to me precisely the same thing, with this only difference, that a game-keeper is idle, whether there be occasion to employ him in his profession or no, the other is not.’

In a word, the writer is satyrical, intelligent, and public-spirited; sometimes indecent in his expression.

ART.

ART. IX. *Memoirs of the Revolution in Bengal, Anno. Domi. 1757. By which Meer Jasseir was raised to the Government of that Province, together with those of Bahar and Orixa. Including the Motives to this Enterprize; the Method in which it was accomplished; and the Benefits that have accrued from thence to that Country, our United Company trading to the East-Indies, and to the British Nation. 8vo. Pr. 2s. 6d. Millar.*

THE best recommendation of any detail in which the public is universally interested, is simplicity, which immediately stamps the mark of veracity, and infallibly discovers whether the writer bore a part in the transactions he describes. Every laboured reflection, and studied refinement, affords suspicion, that the genuine narrative is adulterated by passing thro' foreign hands: we meet hyperboles, the tinsel and gewgaws of good writing, where we expect a natural unadorned relation of facts. Who would look for intrigues at the court of an untutored Asiatic barbarian, as complicated, and a policy as wire-drawn as at the courts of Rome, Vienna, or Versailles? Men of plain understanding pay too great a compliment to learning, when they imagine every production worthy of the public, must first pass in review before a scholar. They may be assured, that greater difficulty attends acting with caution, prudence, and sagacity, in critical conjunctures, than in penning simple memoirs; and that the person who has address enough to steer through perilous situations, can never fail in writing a satisfactory relation of his conduct. The sentiments will then flow genuine from the heart, and the native beauties of the narrative surpass all the glâre of erudition, and ostentation of the pedant. In the instance before us, good sense in a writer the least tinctured with letters, is sufficient to secure the indulgence and applause of the publick. We thought it necessary to enlarge upon this subject, to prevent the pernicious effects of an error, which always arises from modesty and diffidence. To judge of the truth of our remarks, let any person who has set down on paper the principal occurrences of his life, and afterwards had them manufactured by an artist for publication, consider, whether his sentiments have been exactly expressed, his feelings described, and the performance intirely to his own satisfaction.

It fortunately happens, that as no transaction since the establishment of the English East-India company, is more interesting and important than the late signal revolution in Bengal, so no other occurrence in the commercial history of this country has been more minutely and explicitly related. We could, however, wish the

the author had begun his narrative higher, and related the circumstances that produced the unhappy catastrophe at Calcutta, which, in fact, was the origin of the war, and the consequent revolution in Bengal. The pamphlet published soon after that event, exhibits only a detail of the sufferings of the English factory. If we do not mistake, there are indeed some insinuations different from what we find assigned in these Memoirs, as the actuating motives of the nabob's conduct; certain we are, that the scene afterwards opened at the general meeting of the proprietors of India stock, suggested more than we here find specified. It is not the intention of the reviewers, to rip open sores that are happily closed; but their duty obliges them to mention what appears to them defective in the performance under consideration. All the rest is clear and perspicuous, and the only account of the secret springs of action that has hitherto appeared. The public has been tolerably well informed of the military operations so admirably conducted by colonel Clive and admiral Watson: it has shewn the deepest sense of obligation to those gentlemen, in the most respectful testimonies of gratitude to the memory of the one, and the person of the other; but the merit of Mr. Watts has been overlooked, because it was not universally known, that the steadiness, the sagacity, and the uprightness of his measures at Muxadavat, the capital of the nabob, was among the chief instruments of the good fortune of the nation. There we find him firmly pursuing the interests of the company, and at the imminent hazard of his life, laying the foundations of a revolution, from which his constituents, and Great Britain in general, has deduced the most important advantages. As we would not anticipate the curiosity of the public by extracts, which must appear lame and unsatisfactory, we will refer our readers to the pamphlet, whence he may form a judgment of the immense treasures brought into the kingdom, by the prudent, gallant, and intrepid conduct of three gentlemen, whose names will be transmitted with honour to the latest posterity.

ART. X. *Institutes of Health.* 8vo. Pr. 2s. Becket.

IT is not a tye-wig, a full-trimmed suit of black, a diploma, and a face replete with solemnity and self-importance, that constitute the physician; good sense, reading, and observation, are the foundation of medical sagacity, though the former may be deemed necessary signs to distinguish this magazine of health. Our author candidly acknowledges, that physic is not his

his profession, though it has formed part of his study and amusement. This indeed is a discovery which a technical reader would have made without his confession, from certain positions contrary to the established principles of the art. However, as these no way diminish the merit of the practical institutes, which are built on experience, and supported by reason, we shall not quarrel with the author about matters purely speculative. For instance, we shall not enquire whether the arguments he has offered against salt and sugar, be altogether scientific and satisfactory. It would be equally unjust and ridiculous, to enter upon debate with a writer, whose sole aim is the public good, who speaks with the utmost diffidence of his performance, and submits all his opinions to the judgment of his readers.

‘ All I have preliminarily to entreat of the reader, is, (says he) for him to give his own judgment the fair play of a suspension of prejudice, till he shall have perused the whole; and not suffer any disgust on meeting with what may, at first, shock some established opinion, some favourite point of life, or of taste with him, to precipitate a condemnation: and especially that he will all along remember that I am not ridiculously presuming to dictate to him, but only to recommend every thing to the examination of his own reason. He cannot also but see, that rather than give up barely the glimpse of a hope of his not rejecting my wish, at least, to be serviceable to him, I expose myself to the almost perfect certainty of incurring his displeasure, and even his contempt, for which the rectitude of my intentions must be my consolation. Believing, as I firmly do, that he will find the greatest advantage, and even, in process of time, the greatest pleasure, in the consequence of not disregarding, in practice, the following rules, I should have held myself inexcusable, if I had not offered them, at the risque of whatever treatment he may chuse to give them. The good he will do himself, by rejecting or accepting them, is very justly my preferable wish.’

We apprehend it will be more agreeable and useful to our readers, to exhibit such of the practical rules as we think equally necessary to health and neatness. Our author sets out with recommending, that the mouth should be kept religiously clean. His directions are given in the following terms:

‘ Scrape the tongue with a whalebone-scraper; bring off the scum; after which rinse the mouth with fair water. Pick the teeth with a common quill pick-tooth. I suppose them prepared (if necessary) by a thorough operation from the dentist. Use no powder nor opiate to them, nor, much less, any tincture.

Rub

Rub them with a common brush, or a mallow-root formed into a brush by bruising the end: the softer the better. Plain sage leaves are excellent, but not steeped in wine, as recommended by Hoffman. This should be done twice a day, all but the tongue-scraping part, which is only for the morning. A good rule is to cleanse your mouth so completely, that the water you spirt out of your mouth after revolving it, shall not be less pure than when you took it in. This operation in the morning, and after dinner, will hardly take you up two minutes each time. The trouble of it will soon, under favour of habit, cease to be a trouble to you. Besides the pleasure of cleanliness; besides the nicety of the palate, and the preservation of the teeth, it is of considerable importance to health, from its service in the promotion of a freer issue of the salivary secretion.'

With respect to the rule for keeping the head warm, especially during sleep, we apprehend it ought to be established under numerous limitations and exceptions. Early rising is certainly a good moral, as well as medical maxim, and we entirely agree with the author as to the utility of the following rules.

' The moment you wake in the morning take a common brown bisket, preferable to that called captain's bisket, recommended by Dr. Robinson; or of the crust; or even crumb of bread, on failure of the teeth, about two ounces. The act of mastication will contribute to waken you thoroughly. Do not, on any terms, go to sleep again (as he also recommends), but use yourself to come off conqueror in the battle with your bed. Spring up: then as soon as you please perform the operation of cleansing your mouth. That done, I would have you settle any domestic business you may have, preferably to the going out before breakfast, in an air commonly charged with the damps and fogs of the night, to the noxiousness of which the expanding and exhaling power of the rising sun gives rather an increased activity. This however will not be sensible on using any violent exercise, as riding or but hard walking, but to which, unless in particular cases, the transition from an absolute state of rest may not only be too violent, and abrupt, but leave you under a sort of weariness for the rest of the day.

' At dinner, eat moderately, that is to say, so as to avoid any sense of oppression or heaviness from over-repletion, or of repining at insufficiency or inanition. Rise light, but rise satisfied; rather only ballasted than over-loaded. Your own experience and feelings will be your best directors. But on this

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you may depend, that even a small excess, which I would have you however avoid, in plain healthy nutritious food, is not so dangerous as somewhat less in quantity of those rich, high, savory dishes which afford so much a stronger temptation to intemperance, especially to palates depraved out of their native simplicity. The point is to shun errors, either in quantity or quality.

‘Exercise, upon a full stomach, rather over-precipitating digestion, perhaps too disturbing it: the gentlest motion, or even sitting is best.’

The whole of the next article may be adopted, with only a few exceptions; we mean what regards salt, milk, and oysters:

‘First (says the author) the two salts: the common salt, and the salt commonly called sugar. These are totally to be rejected with all preparations or compositions into which they enter. Even honey never to be taken, unless upon very good advice, medicinally.

‘Milk, in general, and with but few exceptions for particular cases and constitutions. Cheese, unless very sparingly. Butter, as little as possible: the constitutionally lean, may use it with the most safety, but no one in any morbid case. Animal fat: oil: mushrooms: cucumbers, unless stewed.

‘Vinegar, pickles, and in general all acids, unless vegetable acids, and those only in due proportion to the animal food, the alcalescence of which they serve to correct and neutralize. The gastric juices are but too susceptible of the predominion of the acid, especially from too great an ingestion of any acid or acedcent pabulum.

‘All spices, or the stronger aromatics, are absolutely, in a greater or lesser degree an acrid poison. They may be of some use in the very hot countries where they grow, from reasons of antiperistasis; but, in this climate, they are indubitably bad, in a dietetic view at least, as indeed every thing is that heats, and consequently puts life on the spur. It is the just temper of the blood, that gives health and length of days. If fire is our preserver, it is also as certainly our destroyer: it necessarily causes the wearing out of the movements of that machine it keeps agoing. By augmenting that heat, you disorder the principle of motion, and accelerate your end, as you may make an eight-day clock run down, short of its time, by hurrying the springs.

‘All soups; jellies, and even broths not commendable (unless in reserved cases) for common diet. By their glibness in deg-

deglutition, in that liquid form, which makes them rather to be drank than eaten; they defraud the stomach of that salivary juice which a competent mastication carries down with it, and of which it is so fond. Besides that, the over-coction of the aliment in that fluid state, is ungrateful to the stomach; they relax it, and do not afford it that consistence for the concoction, which at once exercises and strengthens it. Neither do they yield so virtuous a chyle as the solid meats themselves, before the boiling shall have consumed; or over extracted from them.

‘ Be sure to avoid, especially the making a practice of eating or drinking any thing too hot.

‘ All pies are bad, whether sweet, or made of animal-meats, and indeed, so are, in general, all confectionary, or pastry-ware. Currants are rather better than raisins, which contain too much of a saccharine matter in them.

‘ Extremities of animals, such as calves-feet, and the like, contain too phlegmatic and viscous a sustenance. Pig is for that reason not eligible.

‘ Oysters are not absolutely bad, but made worse by the salt in which they are steeped, by way of heightening their relish. They are best stewed in their shell.

‘ As to the swallowing liquid fire, in drams of brandy, rum, or such spirituous liquors, under the name of cordials, it is, in general, a most pernicious practice. Nothing is falser than assisting digestion. All made wines are execrable to the stomach; they are, if possible, worse than punch, which is very bad, yes! even in hot countries, where, if any where, there might be some color for indulging in it.

‘ Mineral-waters, and especially chalybeates, are, generally speaking, detrimental in an advanced age.

‘ Tobacco, bad, for a habit either of snuffing, smoaking, or chewing.

‘ Sago, in no sense, bad, but for its appearance of a nutritious mucilage or jelly, inducing to the error of trusting to it for nourishment, though, what it contains of it is next to nothing.’

‘ We could wish indeed to see the reasons against the use of milk, except in particular cases and constitutions, specified. We cannot be prevailed on to reject oysters indiscriminately in all constitutions; and as to honey and common salt, good reasons may be advanced for the general use of one, and the particular utility of the other.

‘ To eat with meat or fish, as may be respectively requisite, the following concomitants are recommended.

‘ Mustard. Horseradish, excellent for pituitous constitutions, and good either with flesh, fish, or fowl. Parsly-roots, or parsly boiled and softned with poached eggs instead of butter. Apple-sauce. Quince baked or boiled. Garden and water-creffes, excellent. Indian nasturtium and nasturtian flowers. Alliaria. Cellery. Asparagus. French-beans. Beans, peas; though of these kind of pulse, I would have you be rather sparing. Red cabbage boiled. Artichoaks. Onions, raw or boiled. Garlic, shalot, Rocambole, these now and then sparingly. Scorzonera. Parsnips. Skerrets. Potatoes. Turneps. Carrots, and all esculents of this nature.

‘ But once more observe the great use of these vegetables is to lessen the necessity to you, of taking in too great a quantity of animal food, and in course of the animal salts that food contains, whose degeneracy into an acrid alcalescence they serve to correct, and prevent any bad impressiion therefrom on the blood; the natural balminess of which they thus contribute to preserve. In that intention too, fruits may be eaten with moderation, but ever well ripe, and best if with a little bread, especially if out of meal-time, as about eleven in the morning. They may, but still with bread, even make part of the supper.

‘ It is better to drink after, than during the meal. A glass of fair water after dinner, is sovereignly wholesome. It may then be followed by a glass or two of wine, cider, beer, ale, or the like.

‘ But whatever you eat, do not forget the indispenfible practice of a perfect mastication, in aid of the powers of digestion, by the greater derivation and admixture of the salival juice. It will even go near to rob very noxious food of its power to hurt. There is hardly that crudity of aliment that it cannot conquer. Imagine then to yourself, what good it must do, when employed only in the conveyance of laudable articles of nourishment. The first, and perhaps not the least important digestion, begins undoubtedly in the mouth. When an over-abundance of the saliva denotes obstructions, the deglutition of that saliva is not insignificant to their removal, especially when seconded by a proper diet.

‘ A good general rule, as to the solidity of your aliment, is to regulate it by your exercise; with special advertence, not to let the good effects of it be frustrated by the gluttony of that appetite it will have created. Exercise, when made a pandar
to

to intemperance, soon, in its own destruction, receives from her the reward of its good service.

‘As to your drinking; water well chosen, is uncontestably the best common beverage. Yet, from the general aversion to this admirably salutary liquid, one would think there was an epidemical hydrophobia. Clarified whey is the next best. But these do not exclude, the use, if well regulated, at times, of other liquids. Tea, and other the like aqueous infusions moderately taken, are even of service to the studious or over-sedentary: and in some cases of obstruction, greatly so. I have known a disordered stomach presently recovered by the use of lemon or orange-peel, infused in the manner of tea. A glass or two of generous wine, pure or diluted; a little ale, beer, or cider at meals, can scarcely hurt. But do not suffer any false reasoning to lull you into a belief of impunity from any excess. Be ever upon guard against yourself. Remember that health, like religion or morals, suffers by the treacherous flattery of a relaxed casuistry.’

Our author next proceeds to air, exercise, and bathing, in which we find nothing particular; perhaps our readers may be of that opinion with respect to what we have quoted. The book, however, ought to be exempted from censure, because scarce any of the institutes can prove hurtful; many of them will be found salutary. The maxims of health are followed by a string of moral precepts and reflections, in which it must be confessed there is something to amuse and instruct. Upon the whole, the author has perused physical books; he has adopted and enforced certain axioms, which at least merit a candid perusal.

ART. XI. *The Life of John Carteret Pilkington. To which are added, Letters between Lord K—gsb—h, and Mrs. Lætitia Pilkington. Also Poems, &c. by the Rev. Mr. Matthew Pilkington. Revised and corrected by the late Dean Swift. 2 Vols. 12mo. Pr. 6s. Griffiths.*

THIS performance was first published by subscription: several names of people of the first fashion appear upon the list; a fine instance, if not of the discernment, at least of the benevolence of the English nobility. We must own, however, that patronage extorted from the great, whatever praise it might reflect on them, added none in our eye to the merits of the author. We took up his book with a design to be dis-

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pleased;

pleased ; and even prejudice predisposed us to read a performance thus ushered into the world with indifference and even contempt. But as we proceeded in his narration, we began to become reconciled to the author : the easy simplicity of his manner, the flowing elegance of his style, and a prettiness of thinking, so much resembling that of his mother, the well-known Letitia Pilkington, entirely altered our sentiments ; nor can we avoid classing it among the most amusing performances that have appeared this season.

The first volume is chiefly taken up with his own adventures, which, however, do not so much interest the reader from their strangeness, as from the agreeable manner in which they are related ; domestic distress, the insolence of the wealthy, and the uncontinuing professions of premature friendships, make up the detail. Being early involved in his mother's disgraces, he met several, who, in the first impulse of tenderness, were ready to harbour and relieve him ; but every repeated solicitation diminishing their sensibility, they all at last abandoned him, and charged upon his insolence or ingratitude that coldness, which proceeded only from their own discontinuance of sympathy with his distress.

Such in general are the contents of the first volume, but in several places enlivened with short stories of his acquaintances, or related by them, particularly an account of Pockeridge, who lately exhibited in London as a musician upon glasses, by lightly rubbing his moistened fingers on the edge of a drinking glass : this ingenious original would solicit the most charming tones imaginable. It is not improbable but that this invention, properly conducted by a person equally conversant in mechanics and music, might be brought to some perfection. Most of the useful or pleasing arts of life, were invented by the ignorant and enterprising, and brought to perfection by meditation joined to science.

Our Author seems to have an hereditary claim to the press ; both his father and mother pursuing the same route before him. The second volume contains an epistolary correspondence between his mother and lord K—g—h : these letters in general are pretty enough ; but Mrs. Pilkington seems too much a poetess to write with the unaffected ease of a Sevigné, or a Maintenon, and his lordship too much of the blood, to write like the fine gentleman. The latter half of the volume is taken up with the works of the author's father, who was also a poet : these were published some years ago, and met with the fate which middling poetry generally finds ; they were thought pretty enough while

new,

new, read, and praised by his friends, and soon forgotten : the son, however, with true filial piety, has redeemed them from oblivion ; they may serve to swell out his book, but they will help to hasten its decline. He somewhat resembles the heroic son, who bore his father upon his back, in order to escape from certain destruction.

As an extract of this work, we shall present our readers with an additional scene to a farce, called *High Life below Stairs*, which the author praises for its truth, and the proper application of the satire.

‘ Enter Philip in a great Passion, with a Letter sealed in his Hand.

‘ Philip. This house is pestered with letters, it would employ ten porters to answer them ; yet I take great care they get nothing by it ; for the fool, my master, would soon put it out of his power to regale us, if he saw one half of them.

Duke. Is that a specimen in your hand, Mr. Phil ? Prithee let’s see it, it may afford us a laugh before the fidler comes.

Philip. Ay, ay, *per bonum publicus*, your grace may divert the company with it ; a shabby fellow brought it, and had the impudence to tell me he was a gentleman.

Sir Harry. A journeyman gentleman, I suppose, the most contemptible caricature in nature. When our blockhead came first to his estate, he used to be at the pains of answering those troublesome gentry, and sent me, with a devil to him, to ferrit them out, in places that disgusted my nature ; but I soon cured him of it, by putting his answer in the sinking fund, and giving the more rational reply a gentleman should always do.—“ We know nothing of you, and wonder at your assurance to trouble people of consequence.”

Duke. *Fort bien*, Sir Harry, *en verité bien*, nous tout rendrell *meme reponses*.—My sapscul values himself on being a politician, and thinks he manages matters with marvellous secrecy ; but when I come to brush his cloaths in the morning, I find in his pockets the whole business of the day, and take proper measures to frustrate any designs he may have, that I esteem *mal a propos* ; for such papers as I think may prove troublesome to me, I put out of the way : and if he enquires for them, declare, point blank, I know nothing at all of the matter.

Lady Bab. Why, my lady is the most *romanticalist* idiot alive ; she’s perpetually corresponding with *poits*, and would be weak enough to give the creators all her card-money, but I *peaches*

their *morillity*. I tells my lady as how, I hears bad *charicters* of them from different *trede persons*, and she's too much taken up with pleasures to make *pertiklur* enquiry ; so I twines her round my finger. I always gives our clark of the kitchen as my *autor*, and he lies with so good a grace, that his news passes for *genewing*.

Duke. Now *avec permission*, je lisez *se lette pour se bein compaigner*. (Opens the letter.)

Sir Harry. I'll beg a dust of your grace's *strasbough*, to keep up my spirits, and to prevent *insistion* first.

Duke. *Vouz ete bien venu monsieur*. (Reaches his box) [reads] Dear Sir.——Black Fryers.

Omnes, ha ! ha ! ha ! ha !

Duke. Stay, stay, a commoner may have intimates ; pray has any of this noble company ever been on the other side of London-Bridge ?

Lady Charlotte. Why does your grace ask ?

Duke. Only a whim, my lady, to know *whitber* the inhabitants walk uprightly as we do, or go upon all fours ; canibals they undoubtedly are——but *prinigarde*——I'll proceed in the epistle (reads affectedly, minding no stops.)

“ If the memory of that love which sustisted between us in our boyish days, is not by time and long absence quite effaced, you'll certainly be pleased to hear that your old school-fellow, Dick Grapple, is still in being, though almost naked, upon the British shore.”

Duke (to the company.) Was ever such nonsense heard of ? That if he loved his old friend, he'd be glad to hear he was almost naked.”

This seems taken from nature ; and we are of opinion such talents, properly applied, would at least produce a farce, equal to that which is taken here as a model of imitation. Upon the whole, we would not be thought to recommend this performance for more than being agreeable ; and even that is no small share of reputation, at a time when so many productions daily appear, that are sufficient to banish in the reader even a disposition to gaiety.

ART. XII. *A practical Treatise on Consumptions.* By John Stephens, M. D. 8^{vo}. Pr. 5s. Owen.

THIS book deserves the title of a theoretical as well as a practical treatise on consumptions. Doctor Stephens, who to a late dissertation on fevers had prefixed the laws of motion common to all bodies, has in the present volume begun by applying to all medicine the knowledge that is acquired in natural philosophy. Not content with this, he resolves to treat of consumptions mathematically. He does not mean to calculate the different degrees of power with which the several causes of consumptions act upon the body, and bring about these diseases, nor to specify exactly the proportions that the various remedies bear to each other, which are supposed to palliate or to cure these dangerous disorders. Not one arithmetical figure, or algebraic character, or geometrical line, is to be found in the whole book. To treat a subject mathematically, according to Dr. Stephens, it is sufficient to place at the head of the several divisions of his treatise the words proposition, scholium, corollary, instead of chapter and section. A real mathematical treatise on consumptions would have been as vain as this abuse of words is absurd. But if the Doctor avoids mathematical disquisitions, he indulges himself most freely in speculations of every other kind. After wading through a number of useless and prolix propositions, in which he asserts rather than proves the use of theory in physic, and considers the causes of animal heat, of nourishment, of health, of diseases in general, we at last arrive about the middle of the volume to that part which gives title to the whole.

Our author is of opinion, that ‘ the true causes of all decays and consumptions must arise from the contractile force of the fibres being depressed below the ballance of nature, from an increase of the centripetal or attractive force of the fluids following thereupon, and from obstructions and schirrous swellings of the viscera ; which, towards the last stages of the disease, degenerate into ulcers upon the several bowels ; the consequence of an increase of the centripetal or attractive force of the fluids. Therefore, from what I have observed, the causes of consumptions or decays will begin, whenever the whole body, or any part thereof, ceases to be nourished ; and this will happen whenever the particles of its fluids too strongly cohere, which will be the case, whenever the fibres begin to lose their springiness and elasticity ; consequently, the beginning of decays will be, whenever the elasticity of the fibres abate, and the
containing

containing vessels recede from their proper stricture : and as the attractive force of the fluids increase, so will the attractive force of the solids decrease, and change their principle of attraction for that of repulsion, as the former does the contrary. The cause of this change of principle proceeds from the irregular use of the non-naturals, of which I shall treat at large hereafter. Upon this change of principle, the body loses in a great measure its natural motion, the fluids thereby become viscid and tenacious, their heat decreases, and the body becomes more chilly, especially when it uses but little exercise ; this inherent coldness proceeds from the weakness of the capillary vessels, and the languidness of the secretions, the consequence thereof ; whereby the vital stream cannot separate such a quantity of ætherial particles, or animal spirits, as is necessary to preserve, in due order, the several motions and actions of life. This relaxation of the fibres is, therefore, the chief spring from whence arises all the preceding phenomena. The most effectual method of relieving a constitution that is thus oppressed, is to brace the fibres, render pervious the vessels, and bring the body into a condition of being nourished.

The cure of a consumption, therefore, can be pursued by nothing more efficacious than a course of medicines which are gently aperient, and endued with a large quantity of elastic air, joined to a diet of milk and vegetables, or, in fact, of meats which are very easy of digestion ; proper exercise, as riding in a vehicle, or on horse-back, walking, or playing at bowls ; a light, clear, and springy air, not too sharp, and a command of the passions. These will be found to dissolve the viscosity and tenacity of the fluids, resolve the obstructions of the several viscera, increase the contractions and elasticity of the fibres, restore them to their proper springiness and tension, the fluids to their due velocity and fluidity, and, in fact, the body to its pristine health.

After laying down these general causes, and this general indication, the Doctor proceeds to the particular species of consumptions. His practice seems upon the whole to be founded in nature and experience. The method of cure for each consumptive complaint is well described. And with regard to theory, he confutes with a good deal of strength the supposed acidity of the juices as the cause of these disorders. It is a matter of no consequence to the reader, that our author has displayed no great share of classical purity in his Latin formula's ; even his parade and prolixity deserve excuse on account of some useful practical hints suggested,

FOREIGN ARTICLES.

ART. XIII. *Histoire des Mathematiques, par M. Montucla de l'Academie Royale de Sciences et Belles Lettres de Prusse. 2 Vols. 4to. Seyffert.*

THERE never appeared an undertaking of more extensive utility, of greater hazard and difficulty, than this under consideration. The geometrician who would strike into unfrequented paths, and improve science by new discoveries, must first be perfectly informed of the history of mathematics, to prevent his wasting labour upon subjects already sufficiently understood; instances of which have often occurred. In compiling a distinct history of the rise and progress of geometry, and the dependent sciences, which may be deemed its genuine offspring, the clearest ideas must be conveyed in detail upon every particular of a subject, scarce any of which can be touched without obscurity, except by the hand of a master. The writer must assign every branch its determinate limits, every author his own proper discovery; he must pursue every invention from the first hints suggested to its absolute completion; he must divest himself of all prejudice in favour of notions and systems, to exhibit a faithful account of the obligations science owes to each; he must be perfectly acquainted with the works of all the geometricians and philosophers, in a word, with the circle of science, and able to communicate the essence, cleared from all the lumber and impurity of knowledge. A work agreeable to this idea would be a beautiful history of the human intellect, comprehending all those subjects which require the utmost efforts of wit and genius; but whether the execution of such a project, in its full extent, does not exceed the abilities of any individual, must be submitted to trial and experiment. Certain we are, it will require the finest talents, the deepest erudition, and most indefatigable industry; we shall see, in course of our Review, how far M. Montucla has succeeded.

He begins his history with the most remote origin of mathematics, and pursues its progress through antiquity, as far as he is authorized by sufficient documents, every where applying the test of criticism to ascertain truth, and remove obscurity; offering probable conjectures where facts are deficient. Thence he proceeds to the progress of mathematics in particular countries, marking the discoveries peculiar to each, and the hints for further improvement suggested by individuals, reciting at the same time the material incidents in the lives of the most celebrated

brated mathematicians. This indeed is an object of mere curiosity; we are eager to know the particular circumstances of persons renowned for their genius and services to mankind. What deserves more attention, is a point in which, perhaps, our author will appear less successful; we mean his explanation of the principles of all the different theories that compose the mathematical system. Here we imagine we shall be able to shew him defective, as a mathematician and historian, misled by attachment, and biassed by prejudice; this, however, we shall defer to our next Number.

In prosecution of his design, our author, after a general discourse on the object, the nature, and advantages of the mathematics, enlarges particularly on the culture of this science in Greece, from the earliest ages to the ruin of the Grecian empire. This long interval he has divided into periods, the first comprehending the state of geometry from the most remote times, to the days of Thales; the next, from the age of that philosopher to the foundation of the Alexandrian school; the third, from thence to the christian æra; and the fourth, from that epoch to the dissolution of the Constantinopolitan empire.

In the second part we have a detail of the mathematical knowledge of the eastern nations, the Chinese, Arabians, and others, among whom it flourished, during that long period in which Europe was sunk in barbarism and ignorance. Under this period nothing very instructive appears. The Arabians were mere translators of Greek authors, at least they were but commentators, and the Chinese were still inferior.

The third part contains the revival and progress of geometry and mathematics, in all its parts, among the western nations, down to the beginning of the seventeenth century. There the fourth part, which engrosses the whole of the second volume, commences. This period alone contains a greater variety of important discoveries than all the preceding; it was therefore necessary to allow more room, in order to be particular and explicit. M. Montucla promises another volume, which shall include the mathematical history of the present times, should the parts already published, as we doubt not they will, meet with the public indulgence. His design is noble, and the execution masterly, notwithstanding a few blemishes unavoidable in a work of such extent and difficulty. What a number of books, on the most abstracted subjects must have been carefully read, abridged, and compared with others upon the same topics! Not only a profound knowledge in geometry, algebra, mechanics, astronomy, optics, pneumatics, acoustics,

or the doctrine of sounds, with the infinity of particulars couched under each of these general divisions, was necessary, but a true historical precision of method, thought and expression, without which the whole would be unintelligible. There cannot be a more distinguishing criterion of abilities, than to talk clearly in common language upon those points which have always required the help of numbers and lines to make them understood. Geometry excludes all from entering her temple, who have not been initiated in the mysteries; it is a fairy land, in which none can move a step securely who are not themselves enchanted. The slightest accident discovers the impostor; even good sense, as in every other science, will not bear him out here without genuine knowledge. Moreri, among a number of other persons famed for their erudition, has afforded an instance, how dangerous it is to touch even the skirts of mathematics with unhallowed hands. Speaking of a philosopher who made curious observations on the obliquity of the ecliptic, he says, he made excellent remarks on the oblique figure of the zodiac. Had he touched upon pure geometry, how much more would he have betrayed his ignorance? Our Cyclopædias, Dictionaries of arts and sciences, astronomical and mathematical Dictionaries are filled with mistakes, that prove the compilers mere blundering copyists. Even Vossius, whose learning stands universally acknowledged, has committed the most ridiculous mistakes in his book, intitled *De Scientiis Mathematicis*. It is, indeed, without true geometrical knowledge, impossible to write a single original line in geometry, or to comprehend a syllable of the sublimer doctrines in mathematics. What idea can common understandings form of transcendental curves, construction and resolution of equations, quadrature and rectification of curves, the relation of abstract magnitudes, the method of tangents, measure of solids and surfaces, with a thousand other particulars? A by-stander, unacquainted with the game, would as easily comprehend the meaning of spades, king of hearts in quadrille, as a man of plain sense penetrate into the meaning of those terms peculiar to the science.

We shall touch upon a few particulars of the ancient geometry, in order that we may bestow our whole attention upon the discoveries of the last century, when we come to examine the second volume of this performance, in the sequel to the present article. In our author's account of the Greek mathematicians, he is sensible, concise, and more distinct than any former writer we have perused. The physical system of Democritus is explained with peculiar elegance and perspicuity in a very small compass. He is no less accurate in his review of the ancient astro-

astronomy, a distinct knowledge of which reflects the greatest honour on modern genius.

M. Montucla defines very clearly the terms *synthesis* and *analysis*, shewing from thence the absurdity of a common assertion, that the latter method of demonstration owes its existence to modern improvement. The truth is, modern writers call all operations analytical, where the assistance of algebra is required, or borrowed; though, in fact, a demonstration may be *synthetical*, and the operation *algebraical*, and on the contrary *analytical*, where the reasoning is purely geometrical. Sir Isaac Newton's works afford instances of the former, Euclid and Archimedes, even Apollonius himself, of the latter. Our author very justly blames the indiscriminate use of algebraical calculation in modern geometry. Certain it is, that such demonstration is ever less satisfactory to the mind, because the steps cannot be clearly traced, and the smallest error obliges the operator to recur to the first stating of the problem. It is however in many cases extremely useful, sometimes essential, and always concise.

The history of the first discovery of conic sections, geometric loci, the duplications of the cube, and of mixed mathematics among the Greeks, forms a curious and entertaining part of this work; but it would be impossible to convey distinct ideas to the reader in the compass of an article. The vast discoveries of Archimedes, the finest, the most extensive, and creative genius of antiquity, obscured the lustre of every preceding geometrician. His writings on the sphere and cylinder, his mensuration of the circle, his book on conoids and spheroids, his quadrature of the parabola, and demonstration of the properties of spirals, particularly those very acute demonstrations respecting the tangent of a spiral, so frequently mentioned, and so little understood, his *Arenarius*, which may be called the finest treatise ever written upon progression; his vast discoveries in mechanics, of which he was really the creator, the astonishing length to which he carried statics and hydrostatics; and, lastly, his fine optical experiments, if we can rely on the testimony of Dion, Diodorus Siculus, Heron, Pappus, and Anthemius, quoted by Zonaras and Tzetzes, are all too well known to the learned to require any particular comment. We can hardly deny our assent to the assertions concerning his burning speculum, when we see the instrument particularly, though unphilosophically described by Tzetzes:

“Cum

"Cum autem Marcellus removisset illas (naves) ad jactura
arcus,

Educens quod speculum fabricavit senex,

A distantia autem commemorati speculi

Parva ejus modi specilla cum posuisset angulis quadruple

Quæ movebantur scamis et quibusdam *γυγλμοις*

Medium illud possuit radiorum solis.

Refractis (reflexis) deinceps in hoc radiis

Exarsio sublata est formidabilis ignita navibus, &c."

Untechnical as this description may appear, it sufficiently evinces that Tzetzes had an idea of that experiment lately improved by M. Buffon, which, by multiplying the glasses to the number of 400, could reflect the rays to a focus that melted lead at the distance of near fifty yards. We have seen this experiment performed upon still more simple principles, and a stronger focus made at a much greater distance, only by placing the glasses in such a position, that all the original rays, as far as the equality and smoothness of the surface will admit, were preserved, and combined to the rays refracted through mediums of different densities, afterwards reflected by a plane to the same focus. We doubt not but the inventor of this pretty, and perhaps useful instrument, will be induced to publish it, as soon as leisure and conveniency will permit. Should it ever be converted to pernicious purposes, and the destruction of the human species, that will not be his fault, who proposes nothing more than a philosophical discovery. It is astonishing that this experiment should have escaped the great Newton, when he touches expressly upon the subject in one of his queries.

In enumerating the works, the writings, and the commentators of Apollonius the geometrician, M. Montucla omits his best ancient scholiast; we mean Claudius Ricardus, a jesuit, who published, as early as the year 1643, when the privilege was granted by Philip IV. at Brussels, an exceeding good Latin edition of four books of the conic sections. This is not the only mistake committed in the account of Apollonius. Except this writer, Hipparchus and Ptolemy, no other considerable mathematician appeared, until the days of Diophantes, the celebrated inventor, as some writers suppose, of algebra. He flourished about 365 years after the Christian æra, under the emperor Julian. We cannot accede to the opinion, that any traces of the algebraic notation is discoverable in the few remaining works of this geometrician, notwithstanding this has been asserted by the
ingenious

ingenious blind Lucasian professor, and others. Diophantus, indeed, solves problems by a peculiar method, in which he uses a species of notation, calling the number sought (x) the power or square x^2 , the cube x^3 , &c. He would seem even to be acquainted with the resolution of equations of the second degree, and their application to geometry; but this notion, upon a more accurate examination, will vanish, and all the arguments of M. Montucla, however ingenious, appear founded upon false principles. We shall take an opportunity of enlarging upon this subject.

With respect to Pappus, he was a good geometrician, an useful intelligent writer; but as an original author, deserves no regard. Many of the Arabian mathematicians merit the same character: they were good scholiasts and commentators; they have preserved precious fragments of antiquity from the wreck of time, but contributed little to the progress of geometry, though they were accessory to its renewal. This far, and for the method of algebra, we owe the greatest obligations to the Arabians: it was imported into Europe by Leonardo de Pisa; improved by Regiomontanus to an equation of the second degree; farther advanced by Bombilli, Wallis, and Vieta, and almost perfected by Descartes, and the geometricians of the same age.

The volume concludes with the astronomical, nautical, and physical discoveries of Copernicus, Tycho Brahe, Galileo, Kepler, Torricelli, and Flavio Givias, the reputed discoverer of the compass, and the properties of the magnet. We shall with pleasure resume the subject in our next Number, and enter upon a closer examination.

ART. XIV. *La Morte d'Abel*. Paris.

THIS poem of five cantos, translated from the German, sufficiently evinces, that the genius of this people is not wholly limited to philosophy, medicine, and the civil law, nor excluded from the fine arts depending on the imagination. The author, M. Gessner, has shewn an admirable flexibility of genius, by successful attempts in different branches of poetry, in all of which he is simple, natural, and elegant. His first essay was a pastoral, translated into French about five years since, where he has beautifully described the sweets, and the innocent amusements of a country life. In the performance before us, he has united three kinds of poetry, the epic, the tragic, and the pastoral. The nature of the subject uncontestably belongs to the former;

former ; the division and interesting manner to the second ; and several exquisite rural descriptions to the last. All the characters have great propriety ; and those of our first parents seem to be drawn from Milton's incomparable portraitures.

We must observe, that M. Gessner has trespassed almost on all the unities : this is a blemish which may excite the severe critic's indignation, but is, with the reader of true taste, absorbed in the superior excellencies of the poet.

ART. XV. *Essais sur divers sujets de Literature et de Morale, par M. l'Abbè Trublet, Vol. quatrieme.*

THE works of the ingenious M. Trublet want no recommendation. They have been bought up with unusual avidity. The volume now published is a valuable addition to his admired miscellanies; in which the author, instead of seeming faint and exhausted by his long course, has acquired fresh vigour, and an accelerated rapidity of motion. Some of these essays were before printed separately in the year 1759; others are entirely new, and exceedingly pretty. As a moralist and critic, the abbè equally engages our esteem. His reflections on society, on composition, on French prose and verse with respect to tragedy, on authors, on science, and other particulars, are all ingenious and striking. More sprightly than our deservedly admired Rambler, he is no less judicious, possessing, in a high degree, the happy faculty of placing common objects in a new light. In a word, he is lively, delicate, and ingenious.

Monthly CATALOGUE.

Art. 16. *A most circumstantial Account of that unfortunate young Lady Miss Bell, otherwise Sharpe, who died at Marybone on Saturday Oct. 4. Containing a Series of very extraordinary Facts, which have never yet transpired; especially her remarkable Relation to Capt. Thomas Holland, of the Manner she came by her Wounds; to whom (and to whom only) she related all the Particulars of that horrid Transaction. By Heartfree, Author of Two Letters on the same Subject in the Gazetteer. 8vo. Pr. 1s. 6d. Williams,*

THE violence committed on the person of this unhappy lady, is one of the most flagrant outrages ever offered to public justice and humanity. Equity, compassion, and the injured

Jured honour of the species, loudly demand the punishment of the brutal perpetrator, whatever may be his circumstances and connexions. Even the suspicion of such villainous barbarity, merits the strictest enquiry, and the proof cannot meet with sufficiently severe and exemplary vengeance. A laudable public spirit, and just resentment of so notorious an insult of the laws of nature, and our country, would seem to be the motives that actuated our writer to this spirited accusation of the supposed offender, and of those who may be deemed accessories to his crime, by their guilty endeavours to screen him from justice. We cannot affirm, that the charge against Mr. Sutton, as the immediate actor of this tragical scene, or of the apothecary taxed with prevarication upon oath, deserve credit; but we are certain it requires an answer, and explicit discussion of an affair prejudicial to their characters, as long as it remains problematical. With respect to the former gentleman, nothing but a fair and open trial can, in our opinion, re-establish his reputation.

That our readers may not be wholly unacquainted with an incident which ought to be universally known, as the best warning against the consequences of youthful intemperance and debauchery, we shall give a short abstract.—

Miss Bell, born of a reputable and opulent family in the county of Norfolk, unhappily contracted an intimacy with a gentleman of the army, quartered at Aylsham, who insinuating himself into her affections, deceived, ruined, and debauched her. She eloped from her parents, and was for some time concealed by her gallant at Norwich; but her retreat being discovered she was brought home, despised, and avoided by her own sex, deeply afflicted with the contempt shewn her, and at last removed from a scene where her reputation was irretrievable, to London. Here she was placed with a reputable chamber-milliner, and might have lived happily, had she not, by her late misfortune, acquired a taste and passion for intriguing, to gratify which she precipitately eloped from her mistress. Where she immediately went is not known; but it was soon after discovered that she had married a tradesman near Whitechapel, lived with him one night, escaped a third time, and to elude all enquiry assumed a fictitious name. She was next found in the purloins of St. Ann's, where she commenced or renewed her acquaintance with an actor, unjustly taxed with having first decoyed her from her parents.

From this period she became totally abandoned, and in course of prostitution contracted an acquaintance with the gentleman charged by our author with her death. With him and another young gentleman, more unfortunate than culpable, she spent three days at a bagnio, immersed in the most execrable debauchery

bauchery and brutality. She was beat, kicked, and abused, as our author asserts, by Mr. Sutton, and at last barbarously stabbed with a penknife in parts which decency oblige us to conceal, in a manner the most barbarous, and for reasons that are not specified. A few days after she died of the wounds, according to our author. That she received dangerous wounds, and the most inhuman usage, appears on undeniable evidence; that Sutton was the perpetrator, rests on the testimony of miss Young, and her own solemn declarations to captain Holland, a gentleman whose humanity to the unfortunate lady, and pains to bring to a full discovery this dark scene of iniquity, sufficiently speak his character. Captain Holland had repeatedly visited miss Bell during her illness; he got the clearest information of the case from her own lips, and immediately after her death laid the whole affair before Mr. Justice Fielding, supported by the evidence of her maid. In consequence the body was taken up, and the captain received a summons to attend the inquest; but on the day appointed no coroner appeared. In the evening he received another summons to attend the day following; but on his arrival, was told that the jury was satisfied, and his evidence not wanted. He pressed to be admitted, and that his evidence might be taken, but was denied. Determined however to pursue the dictates of humanity and justice, he wrote to Mr. Sutton, at that time in the *Devizes*, and received the following answer.

‘ S I R,

Devizes, October 16, 1760.’

By last post I was favoured with a letter from Capt. Holland, with whom I have not the pleasure to be acquainted; and I must confess I am surprised greatly at the charge laid against me by Miss Bell, to whom I never offered the least injury or affront in my life. The cause of her death I am as ignorant of as the child unborn, and was it the last word I had to say, I would still persist in my innocency. Had I been conscious to myself of being the author of so horrid a crime, I should not have enjoyed one moment’s peace of mind; and was it not for an unhappy difference that subsists among a part of our family, I would not have delayed one moment to return to London, in order to clear myself from so infamous and cruel an aspersions, and which, to an innocent person; is of the blackest nature. The letter Miss Bell writ to me I have now by me; she does not make the least mention of my having cut her with a knife, which she certainly would have done, had I been the author. And I can make it plainly appear, that she has often said, and sworn to things when in liquor, which she has absolutely denied the morning following. What credit then can be given

to what such people say? Was I now in London, I could bring people of the first fashion to answer for me. And I defy any person to prove that I ever offered Miss Bell the least insult in my life. How sensibly then a thing of this nature must affect me, I leave you, Sir, to guess. When I return again to London, which I hope will be now soon, I will do myself the pleasure to call on you, when I can explain myself more clearly by word of mouth, than I can by letter. I am with due regard,

Sir, your most humble servant,

WILLY SUTTON.

About the same time he wrote to Mr. Bell, father of the deceased, and received the answer following, with a letter enclosed for Mr. Sutton, both which we shall insert for the satisfaction of the reader.

‘ S I R,

Aylsham, October, 16, 1760.

Yours came to hand but this day, and I am obliged to you for the care towards my poor unfortunate daughter. As to Sutton, I am determined to bring him to the bar for his barbarity and cruelty, if it costs me five thousand pounds. I have enclos’d a letter for Sutton, not knowing how to direct to him, and shall take it as a great favour would you seal it up, and deliver it to him yourself.---Your answer what Sutton says by next post, will oblige

Sir, your most obedient humble servant,

WILLIAM BELL.

N. B. I shall be obliged to you to let me know, whether or no you be the same captain Holland that used to come to our house. Also please to let me know how to direct to this Sutton. The surgeons that examined the body, I will take care they shall be made easy, and every person that assisted her during her illness.---Excuse errors.’

The enclosed letter was couched in these extraordinary terms.

‘ Mr. Sutton,

S I R,

By many informations that I have had sent me from justice Fielding and many others, you are the villain that gave my daughter two stabs with a penknife in a place called the Os Sacrum, of which wounds she died. Now if you do not immediately make an atonement or retaliation for this your cruelty, I will make you appear at the bar, if it cost me five thousand pounds, or more.—This is all proved against you, and that you was the cause of her death.—It was spoke of at lord ———’s by a nobleman, how that you and Sir W. F. had used

and my daughter extremely ill, and that you ought to be brought to punishment.—You likewise swore, that if ever you saw her again, you would so stab her that she should not live. You see my determination.

Your's

Aylsham, October 16, 1760.

WILLIAM BELL.

Instead of transmitting this letter, the captain very judiciously suppressed it, acquainting Mr. B. with his sentiments respecting the *atonement* and *retaliation* required in his letter; and that the only atonement which could properly be demanded by a parent for the murderer of his child, was the criminal's being brought to public trial. Then he sent a second letter to Mr. Sutton, to which that gentleman answered as follows.

‘ S I R,

Devizes, October 25, 1760.

I am this day favoured with a second letter from you, by which I find you express great surprise that I should (as you say) still persist in my innocence relating to the affair of Miss Bell. This expression (I must confess) is to me very odd, for was I in the least conscious to myself of having committed the heinous crime laid so maliciously to my charge, you could not think me so void of sense to continue in this place in the unconcerned open manner I do at present. Every man has a monitor within him that will inform him when he has done amiss, especially in a case of this nature. This certainly must have been my case, had I been the author of her death. I am much obliged to you, Sir, for your profession of friendship in the letter you writ me, but (thank God) my innocence is sufficient to protect me against those who have so villainously sworn against me. And since matters are come to such a pass, I am determined to see the end of it, let what will be the consequence. I do assure you, Sir, I am by no means deterred at the thoughts of a trial, that being the only means by which I can justify myself. Besides, let my innocence appear ever so clear, it must notwithstanding greatly prejudice me in the opinion of my friends, at having a thing of this nature laid to my charge. The world will possibly be surpris'd at my not coming to town, and perhaps may imagine me guilty, and that I am now secreting myself from justice. I do assure you this affair gives me very little concern; let Mr. Bell's determination be what it will, I have no doubt but my innocence will secure me, and that my friends will support me in bringing to justice the authors of so horrid an accusation. I am, with due regard,

S I R,

Your very humble servant

WILLY SUTTON.

We eagerly wish to see this gentleman perform a promise so essential to his own reputation. Several months have now elapsed, and we do not hear that any measures have been taken to bring on a public inquiry.

Our author makes several sensible reflections on these letters, and the depositions of the surgeons and apothecary who gave their opinion of miss Bell's wounds. The following strictures on the apothecary require that gentleman's attention.

' When captain Holland asked him, after he had examined her wounds, whether she had the venereal disorder? his answer was, that he could not take upon him to say she had. On the day after she died, as appears by the coroner's letter, Mr. Blis applied to the coroner for leave to bury her, as a person who had died of the venereal disease. Was it not most extraordinary, that Mr. Blis should now take upon him to say what he could not take upon him to say a few days before, although he had then inspected her?—But hear what Mr. Blis swore before the coroner, as it appears in the pamphlet written by one of the jurymen. On his being asked if the wounds could, in any wise, occasion her death; he answered, "That if she had not had any wounds at all, probably, she would have died; for her death was owing to an inflammatory putrid fever." What do you say to this Mr. Blis? Did she die of the venereal disorder, and an inflammatory putrid fever too? I would ask Mr. Blis another question. Pray if a person had died of the venereal disorder, could it not be perceived by inspecting the body afterwards? I fancy you will, because you must, answer, yes. Why then it is plain she did not die of it; for two of the surgeons, Mr. Wyatt and Mr. Farmer, on being asked the question, after their having inspected the body, swear positively they saw no appearance or symptoms of it.—I therefore call upon you to inform the public, what could lead you to deceive the coroner; I hope not the old proverb, that it is not proper to tell the truth at all times.'

We have enlarged particularly on this pamphlet, because the subject is highly interesting to the public, because the supposed criminal has hitherto escaped justice, and because, though it rapidly attained to a third edition, we have seen no refutation of facts which bear hard on the characters of a great number of individuals.

Art. 17. *The English Theatre: containing twenty Comedies, and twenty Tragedies; being the most valuable Plays which have been acted on the British Stage.* 12mo. 8 Vols. 24s. bound. Lownds.

The title sufficiently indicates the contents of this publication.

- Art. 18. *A View of Mr. Kennicott's Method of correcting the Hebrew Text, with three Queries formed thereupon, and humbly submitted to the Consideration of the learned and Christian World.* By George Horne, B. D. Fellow of Magdalen College, Oxon. 8vo. 6d. Rivington.

This gentleman disapproves of Mr. Kennicott's scheme of amending the Hebrew text by a careful collation of manuscripts. As he allows there are corruptions, we could wish he had pointed out a more rational method of restoring the genuine reading.

- Art. 19. *Emendationes in Suidam : in quibus plurima loca veterum Græcorum, Sophoclis et Aristophanis, in primitis, cum explicantur tum emaculantur.* Scripsit J. Toup, A. M. Ecclesiæ S. Martin, cum Capella de Loo, in Agro Cornubiensi, Rector. 8vo. 3s. sewed. Whiston.

We have here all the vanity, petulance, and conceit of Dr. Bentley, that severe Cantabrigian Aristarchus, without his judgment and erudition. Some of his critical animadversions are however ingenious and sensible, were they not rendered disgusting by that air of confidence the author every where assumes.

- Art. 20. *A full and candid Answer to a Pamphlet, entitled, Considerations on the present German War.* 8vo. Price 1s. 6d. Pridden.

We could wish, for the credit of our country, that the pamphlet to which this is a professed answer, had been more clearly refuted. It can afford no satisfaction to a truly British reader to see the measures of the administration demonstrated faulty, weak, and ruinous. It is even acknowledging the truth of all that is asserted, to deny with indecent warmth, with passion instead of argument. We pretend not to vindicate the author of the Considerations in every instance; but we will affirm, that he is not refuted in a single particular by this opponent, whose abilities, indeed, seem very unequal to the task, either imposed, or voluntarily assumed.

- Art. 21. *The Conduct of the Ministry impartially examined. And the Pamphlet entitled Considerations on the present German War, refuted from its own Principles.* 8vo. Price 1s. Griffiths.

This writer is more tolerable than the former, because he is more moderate and genteel; but yet falls equally short of the object proposed. The principles of the author of the Consi-

derations, which he has attacked, scarce regard the general design of that gentleman. He has possibly shewn, "that a measure once right, does not necessarily continue to be right;" that "a change of circumstances ought to produce a change of measures;" that "the alliance with Prussia was the only continental alliance at that time in the power of Great Britain:" but he has not refuted the assertions of the Considerer, that a continental ally was by no means necessary; that the quarrel with France can only be advantageously decided by a naval war; that the alliance of his Prussian majesty has gained no solid equivalent for the enormous expence; that he has contributed nothing to the safety of Hanover; in a word, that the electorate would derive greater security from the destruction of the French colonies, than from the numerous armies maintained for its immediate defence. To refute the arguments brought in support of these positions, requires more talent and genius than have yet appeared in the debate.

Art. 22. *A Vindication of the Conduct of the present War, in a Letter to * * * * *. 8vo. Price 6d. Tonson.*

We may safely prefer this to all the answers to the Considerations we have yet perused. It is wrote in a candid dispassionate manner, that at least intitles the author to regard. He sets out with exhibiting a very different prospect of the revenues and strength of France, from what we find in the Considerations. He examines whether our engagements on the continent have, in the least, diverted the attention of the administration from the prosecution of a naval war, or the exertion of British spirit in North America. Were this sufficiently proved, it would, we apprehend, be a clear refutation of the principal argument of the Considerer. But, unfortunately, our author has forgot to take into the account the enormous sums expended in Germany, the prodigious height of power to which our marine might have been raised by a due application of that money, and the consequences which would have resulted from that measure, even with respect to the electorate of Hanover. However, as our author is sensible and intelligent, we shall, for the satisfaction of our readers, quote his estimate of the present state of France.

"I may (says he) without rashness affirm, it is not now to be compared with itself at the time of the accession of Louis le Grand. The expulsion of many hundred thousand protestants, an industrious, rich, and therefore prolifick people, must have deprived the kingdom of a very numerous posterity. The monstrous increase of their armies, with the fatal consequence
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of almost an universal celibacy amongst them, is a gulf equal in size to that of the monastick foundations, devouring the present race of men, and obstructing the succession of another. The amazing losses they have sustained in their wars this last century, both in Germany and Italy, are not reparable under the present constitution of things; and lastly, their refinements and luxury have been carried to such a height, not only at Versailles and Paris, but even in their distant provinces; that not alone the younger sons of great families, but the merchants and mechanics, amongst whom this polite contagion has likewise crept, are deterred from marriage, and consequently from the means of paying in the fruits of it, that debt, every man owes the state where he resides.

‘ That this decrease of people is not visionary, but real, we may appeal to notoriety. I suppose France was never more pressed by a war than the present one; then where are now her 450000 fighting men? where are her sailors that in Lewis the XIVth’s time fought aboard a hundred ships of war? It may be answered, that we have thousands of their sailors in prison, and that their present number of land-forces are sufficient for their purpose: but we know, that, reduced as their navy was before November 1759, they were obliged to force the peasants into that service. We know, that however diminished their armies may be, compared with the flourishing times of Lewis the XIVth, still it is with the greatest difficulty the government can pay and provide for those armies; and were they to resolve the augmentation of them, I am greatly misinformed, or they would be baffled in the enterprize: their revenues would fail them to support the augmentation; and what is more, the augmentation itself is impracticable. The dregs of the people, and the lower artificers, are already swept away by the recruiting serjeant, and the fields are in a manner abandoned: travel through France at this very juncture, and you will see the women not only drive but hold the plough.

‘ The revenues of France have also suffered a considerable diminution within these few years. The king now upon the throne is not a Lewis the XIVth, the idol of the people; a Deodand; a king, who could not ask more than they were willing to grant; a king, who, if I remember rightly, left a debt of above 180 millions sterling behind him, all of which he himself had contracted. His present majesty labours under the disadvantage of having seen one great bankruptcy in the late regent’s time, and having been under the necessity of committing a kind of act of bankruptcy last year himself; that is, though the payment of the interest on the capital be continued,

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yet the reimbursements (an annual discharge of part of the capital) were stopt and converted to the current service of the year: these are strokes which must deeply affect credit: the creditor will reasonably suppose, at the ensuing year, his dividends will be in the same danger with his reimbursements, and he will not only demand a round interest, but ample security for all future loans; and thus will government be distressed.

It is very certain, that during the long and peaceable administration of cardinal Fleury, commerce was not only restored, but increased to a most astonishing degree, and the revenue, in consequence, much improved; but never were those channels so dry as at this period: and that the sources of their riches are generally stopt by a ruinous war, is evident both by their breach of faith with their present creditors, and the comparison of their revenues in the last years of queen Ann's wars, made with revenues of the prosperous times of Lewis the XIVth. Various causes may conduce to disable a state: France is not so powerful as she has been, because so many of her inhabitants are impoverished; and Holland is not so able to sustain a war as formerly, though her individuals are richer than ever: the reasoning therefore is not solid, which establishes, that what has been done by any nation, may be done again.'

Art. 23. *Remarks on two Popular Pamphlets, viz. The Considerations on the present German War; and the Full and Candid Answer to the Considerations.* 8vo. Price 1s.

We are perfectly at a loss for the meaning of this scribbler, if any he had in view, besides levying a small tribute on the publick. Upon the whole, he would seem to have inlisted under the banners of the Considerer; for the Full and Candid Answer ought, he says, to have been called a *temporary and abusive Answer*.

Art. 24. *A Letter to a Noble Lord: Wherein it is demonstrated, that all the great and mighty Difficulties in obtaining an honourable and lasting Peace, and reconciling all the jarring and different Interests, are for the most part chimerical and imaginary; provided, only, it be entrusted to the Care and Management of honest Hearts and able Heads.* By an Englishman. 8vo. Price 1s. Kearsly.

This is one of those numerous political funguses reared for the sole purpose of procuring the author a dinner, and a few holiday-pence.

Art.

- Art. 25. *The Enchanter; or, Love and Magic. A Musical Drama. As it is performed at the Theatre-Royal in Drury-Lane. The Music composed by Mr. Smith. 8vo. Price 6d. Tonson.*

The well-known hand of a favourite author is discoverable in this performance; though compositions intended for music, must, without its enchanting graces, appear to disadvantage.

- Art. 26. *The Earl of Douglas: A Dramatick Essay. 8vo. Price 1s. Hitch.*

The author of this essay, though no first-rate poet, discovers certain seeds of genius, which, if duly cultivated, may one day spring up with vigour, and produce wholesome fruit.

- Art. 27. *Thomas and Sally; or, the Sailor's Return. A Musical Entertainment. As it is performed at the Theatre-Royal in Covent-Garden. The Music composed by Dr. Arne. 8vo. Pr. 1s. Kearsly.*

This little performance was not intended for the closet. Assisted by Dr. Arne's genius, it might have passed well enough in the theatre.

- Art. 28. *Verses, on the Demise of the late King, and the Accession of his present Majesty. Most humbly addressed and presented to his Majesty, at St. James's. To which is prefixed, an Epistle to the most noble the Marquis of Caernarvon, on the above Occasion. Fol. Price 6d. Doddsley.*

Worse lines have appeared to immortalize the memory of our late gracious sovereign.

- Art. 29. *A Defence of the Conduct of Barbadoes, during the late Expedition to Martinique and Guadaloupe. In a Letter to the Right Hon. Gen. Barrington. By a Native, resident in the Island. 8vo. Price 1s. 6d. Doddsley.*

In a journal of the expedition to Guadaloupe, lately published, the author, captain Gardiner, has indirectly taxed the inhabitants of Barbadoes with shewing a backwardness to that expedition, from motives of private interest. This is a calumny

ny which our author fairly, in our opinion, refutes; proving, that the assembly even passed an act, contrary to the established laws of the island, to promote the publick service; and challenging the captain to make good a single assertion which derogates from the honour, or the publick spirit, of the inhabitants. The subject, we imagine, is not generally interesting; we shall therefore, probably, be excused a minute account of the dispute.

Art. 30. *University-Politicks: or, the Study of a Christian, Gentleman, Scholar, set forth in Three Sermons on the King's Inauguration before the University of Oxford, at St. Mary's Church. By John Burton, D. D. Fellow of Eton College. 8vo. Price 2s. Payne.*

While the absurd custom of obliging a preacher to expatiate for an hour upon a single text continues, we must expect to see discourses from the pulpit filled with learned distinctions, divisions, and explanations; perhaps the text tortured into meanings which bear no connexion with the general scope of the chapter. Our author has avoided this difficulty, by chusing a text so comprehensive as would afford matter for a whole volume of morality. The subject of his discourses is, "That ye study to be quiet, to do your own business;" an admonition which he recommends particularly to the young gentlemen of the university of Oxford, who have sometimes drank deep of the intoxicating streams of politics. In the first discourse the doctor considers the doctrine of his text in a general view, as enforcing the duty of subjects to their governors, in a peaceable submission to their authority. In the second, he proceeds to explain the duty of the members of the university, as gentlemen and scholars. The doctor very sagely observes, that to be quiet, in the apostle's meaning, is not to be understood in a physical sense, as enjoining absolute rest and inactivity. It is probable the doctor had some reason for exhibiting this curious negative definition of *quiet*, as too many of the youth in our learned seminaries would seem to plead the apostle's authority for that total state of inactivity in which they remain, from their matriculation until they are buried in oblivion in country curacies. Here, in the same discourse, Dr. Burton corroborates the authority of Scripture by the longest classical quotation we ever behold in a sermon; no less than twelve thundering lines from the divine Homer. But we have been long acquainted with his passion for the Greek; and are only surpris'd, that his whole discourse is not written in that language, which we verily think
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he understands better than he does his mother-tongue. The third discourse is a sequel to the former, in which the words of the text are particularly applied to the young gentlemen, as students and scholars. We shall only observe, that the performance is well enough adapted to circumstances : but it might, without injury, be withheld from the publick.

Art. 31. *Seasonable Advice to the Electors of Members of Parliament at the ensuing General Election. Addressed to the Free and Independent Electors of the Kingdom of Ireland in general, to those of the City of Dublin in partiicular.* By Charles Lucas. 8vo. Price 1s. 6d. Davies.

Once more the Hibernian Demosthenes stands up in defence of freedom, to rouse, impel, and animate his ungrateful countrymen to "stand fast in the liberty wherewith Christ hath made them free;" and possibly, like other patriots, to acquire by popularity a seat in that senate, in which he will ever afterwards remain a silent cypher.

Art. 32. *A Supplement to the Life and Opinions of Tristram Shandy, Gent. Serving to elucidate that Work.* By the Author of Yorick's Meditations. 8vo. Pr. 1s. 6d.

We are sorry that Yorick should so precipitately forfeit the degree of reputation acquired by his Meditations, by publishing a supplement, equally destitute of wit, humour, sense, and erudition.

Art. 33. *Two Dialogues on the Man-Trade.* 8vo. Pr. 1s. Waugh.

The apparent intention of this pamphlet is to demonstrate what no man ever doubted, that it is inhuman, unjust, and a violence against the laws of nature, to steal, kidnap, buy, sell, and traffic in our own species of a different complexion, as if they were cattle, or any other transferable commodity; the real design would seem to be an invective against the slave-trade from private purposes. The dialogue is badly conducted, and the arguments trite and hackneyed.

Art. 34. *An Essay on the Oestrum or Enthusiasm of Orpheus.* 8vo. Pr. 6d. Crowle in Norwich.

We must acknowledge we are not able to fathom the profundity of this little essay, which certainly he proposed calling *Ænigma Ordovicum*.

- Art. 35. *An Exhortatory Address to the Brethren in the Faith of Christ, occasioned by a remarkable Letter from Mr. Foote to the Rev. Author of Christian and Critical Remarks on the Minor. With a serious Word or two on the present melancholy Occasion. By a Minister of the Church of Christ.* 8vo. Pr. 4d. Keith.

We are out of all patience at the frequent repetition of those silly, idle, and fanatic exhortations.

- Art. 36. *Memoirs of the Life of a modern Saint. Containing his Adventures in England, Scotland, and America.* 8vo. Pr. 2s. Ranger.

A costly attempt to throw ridicule upon the great apostle of the Tabernacle.

- Art. 37. *The Adventures of Sylvia Hughes. Written by Herself.* 12mo. Pr. 3s. Williams.

As novels go, the Adventures of Sylvia Hughes may be thought tolerable: as that kind of writing once stood, they would be deemed detestable.

- Art. 38. *The Works of the celebrated Mrs. Centlivre. Containing, Perjur'd Husband; Beaux's Duel; Gamester; Bassett Table; Love at a Venture; Love's Contrivance; Busy Body; Marplot in Lisbon; Platonic Lady; Perplex'd Lovers; Cruel Gift; Wonder, a Woman keeps a Secret; Man's Bewitch'd; Gotham Election; Wife well Managed; a Bickerstaff's Burying; Bold stroke for a Wife; Artifice; Stolen Heiress. With a new Account of her Life. In three Volumes.* 12mo. Pr. 10s. 6d. Knapton.

The public is already sufficiently sensible of the merit of this lady as a dramatic writer. All her comedies display a fertility of invention for plot, intrigue, and stratagem. It is sufficient that we are here favoured with a fair and complete edition of those plays, which will always be seen with satisfaction.

- Art. 39. *Polly Honeycombe, a Dramatic Novel of one Act. As it is acted at the Theatre-Royal in Drury-Lane.* 8vo. Pr. 1s. Becket.

The author of this little piece has obviated all criticism, by asserting in his preface that he voluntarily committed those errors, which might otherways incur censure. His design is laudable.

Art.

Art. 40. *The Proceedings of a general Court-Martial held at Maidstone in Kent, on Wednesday the 17th, and continued by several Adjournments to Friday 27th of September 1760, upon the Trial of Lieutenant William Hill of the first Battalion of the Surry Militia: and of a general Court-Martial, held at Maidstone aforesaid, on Saturday the 28th, and continued by Adjournment to Monday the 30th of September, 1760, upon the Trial of Ensign William Hill of the said Battalion of Surry Militia. Published by Authority.* 8vo. Pr. 1s. 6d. Woodgate.

The first of these gentlemen, charged with having aspersed the character of a superior officer, was sentenced to ask his pardon: the other accused of associating, drinking, and lying with the common soldiers, in a manner unbecoming an officer and a gentleman, was condemned to ask pardon at the head of the battalion. What can we expect from raising to the rank of gentlemen such numbers of persons, as were by birth and education intended for hewers of wood, and drawers of water.

Art. 41. *Various Particulars relative to the Demise of the Crown.* 8vo. Pr. 1s. Owen.

This pamphlet, by being printed at the law-press, seems calculated only for the information of the gentlemen of that profession; but upon perusal we think it may be so far of use to the generality of readers, that we venture to recommend it to every one who is not already well acquainted with the matters it treats of.

Art. 42. *Mons Catharinæ, Prope Wintoniam. Poema.* 4to. Pr. 6d. Doddsley.

In this little poem the reader of taste will be charmed with beautiful description and classical elegance. A few lines will serve for a specimen.

‘At pater Ichinus viridantes, vallibus imis,
Quà reficit salices, subductæ in imagine ripæ,
Pars vegetos nudant artus, et flumina saltu
Summa petunt: jamque alternis placidum iſtibus æquor
In numerum, pedibusque secant, et remige plantâ;
Jamque ipſo penitus merguntur gurgite, prono
Corpore, ſpumantemque undam ſub vertice torquent
Præcipites, ſaliuntque lacu, luduntque lavando.
Protinus emerſis, nova gratia crinibus udiſ
Nâſcitur, atque oculis ſubitò micat acribus ignis
Lætior, impubeſque genæ formoſius ardent.’

Art.

Art. 43. *The Orations of Demosthenes, on Occasions of Public Deliberation, Translated into English; with Notes. To which is added, the Oration of Dinarchus against Demosthenes. By Dr. T. Leland. Vol. II. 4to. Pr. 10s. 6d. Johnston.*

The publick cannot sufficiently acknowledge the obligation due to this spirited and judicious translator of the finest author of antiquity, the writer best adapted to the liberty of our happy constitution. The critics have already passed judgment upon the doctor's merit as a translator; we have ourselves joined in the publick applause, and recommended the continuance of his useful labours. As an original writer and critic, the doctor appears to still more advantage. His preface is elegant, nervous, and masterly; and his introduction, prefixed to each oration, demonstrative of true critical sagacity, taste, and sensibility.

Art. 44. *City Latin, or critical and political Remarks on the Latin Inscription on laying the first Stone of the intended new Bridge at Black-Fryars. Proving almost every Word, and every Letter, of it to be erroneous, and contrary to the Practice of both Ancients and Moderns in this Kind of Writing: Interspersed with curious Reflections on Antiques and Antiquity. With a Plan or Pattern for a new Inscription. Dedicated to the Venerable Society of Antiquaries. By the Rev. Busby Birch, L.L.D. F.R.S. F.A.S. F.G.C. and M.S.E.A.M.C. i. e. Member of the Society for the Encouragement of Arts, Manufactures and Commerce. The second Edition, with Additions and Corrections. 8vo. Pr. 1s. Stevens.*

There never appeared more waggery and genuine humour than in this little pamphlet, which it is impossible to read without violent fits of laughter. After several exceedingly ludicrous and just remarks on different expressions on the inscriptions, our author comes to the proper names, on which he lavishes a profusion of wit. What a happy talent is this of striking out innocent amusement from the most insipid subjects!

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